# THE MIRROR of Mans lyfe.

Plainely describing, What weake mould we are made of: what Miseries we are subiect vnto: how vncertaine this life is: & what shall be our ende.

*Englished by H. Kirton.*

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*Cum Priuilegio Regiæ Maiestatis.*

# TO THE RIGHT Honorable, and his ſingular good Lady, the Lady *Anne*, Counteſſe of Pembrooke, mother vnto the Honourable Lord *Compton. H. K.* wiſheth all honor and long life.

*TO auoyde the faulte of Ingratitude, amongeſt the olde Philoſophers, being accompted one of the greateſt: I thoughte it good (right Honorable) to dedicate this Booke vnto you, as a token or argumẽt of my good wyll, rather remembring, than requiting your bountiful curteſie. The which Booke was written aboue three hundred & threſcore yeares paſte, entituled* The Miſery of Man: *The contents whereof, if with deepe and due iudgement we do conſider, wee ſhall eaſily finde great cauſe to make a recheleſſe accompte of all worldly pompe and vanitie: and that for greate cauſe: For, our life, in hir firſte entrie into this worlde, is encountred with three Capitall enimies,* Paine, Care, *and* Sorrowe: Paine *biddes the body battaile:* Care *continueth the skirmiſh: and* Sorrowe *gyueth the Victorie. It is a greeuous thing to beholde oure firſte entertainment, ſo diſpleaſantly entreated: we lament in the firſte minute, and rue to the laſt moment. No ſoone borne, but ſtraight bounde hande and foote, and caſt into the Cradle as into a Priſon, where we lye long time faſt fettered in feebleneſſe of our own fleſh. Then enter we into the warres that holy* Iob *ſpeaketh of, where he ſaith: The life of Man is but warfare. For there is no parte of mans age that he paſſeth ouer, in the which he hath not ſome combate to fight. The firſt conflict which we are to endure, is Infancie, in the which time wee labour with the lacke of Reaſon, and fighte*

*with*

With our owne follie, not knowing where wee are, ne what wee are, ne whence, nor for what we come. Then, after a time, wee haue to striue with our hands and feete, vsing them to learne their duties. And in this conflict we do continue vntil the age of seauen yeares, all the which time we are feeble, weake, and without iudgement or reason, not able to helpe our selues. These yeres ouerpassed, we war vnder the feare of the rodde, in spending time to learne some liberall Science, or else some other Mechanicall Arte, whereby wee may either aspire to some high estate, or else procure our necessarye sustenaunce. In the third part of oure age, we enter into a most perillous skirmish, fighting against the desires of the flesh, againste fond affections, and vaine imaginations, which causeth the minde to be vnconstant, and to be carryed away with sundry fancies. Fourthly, we haue to encounter with Manhoode. In this warfare, wee beare some countenaunce in the common wealth, ambitiously seeking after Honour and Estimation, and couetously affecting welth & riches. To this age is incident the charge of wife and children, the maintenaunce of our family, and care of posteritie. After all these foloweth the maine battaile, which neuer taketh peace with vs, vntill our dying day. In this fielde we receiue many woundes whiche neuer can bee cured: as bleared eyes, trebling handes, gowty feete, deafe eares, wrinckled browes, leane cheekes, loathsome breath, baldnesse, corruption of stomacke, with many moe miseries infinite, whiche neuer rest to vanquish the body with furious assaultes, ne to disquiet the minde with troublesome thoughts, and to wounde the conscience with the remembraunce of things past. And furthermore, suche is the vnhappy losse of life, that those things which we most greedily desire, as honor, riches, and pleasures, we leaue them againe speedily, and in our greatest daungers, they doe vs no good. Therefore the wise Philosopher, beeing demaunded, what was the greatest thing in the world? answered, it was the valiaunt heart of a man, that could contemne and lightly esteeme the high and mightie things of the world. For honor and dignitie hath no assuraunce, and in Fortunes fauour is

*no ſtabilitie.* Philip *King of* Macedone *obtayned in one daye three notable Victories. After the whych he is ſaid to haue kneeled downe vpon the grounde, holding vp his hands vnto the Heauens, crying out in this wiſe: O Lady* Fortune *moſt vncertaine, O my happy deſtenies, I humbly beſeech you, that after this great honor and glory whiche you nowe haue giuen me, you woulde moderate and temper the troubles and afflictions, whiche, in time to come, you wil lay vpon me. For commonly, greate Proſperitie is a Meſſenger to greeuous Calamitie, and nothing in this life is certaine or ſure. As* Socrates *affirmed when he ſaide, that the certaineſt thing in this world was, that al things were vncertayne. It is written, that diuers Captaines came to* Ageſilaus, *and requeſted him to walke vp vnto the hill called* Olympus, *where (ſaid they) you ſhal ſee greate wealthy Merchauntes, vttering a world of riches, and pretious Iewels. His aunſwere was this: If I could buy or ſell, yea, or exchange there ſorowe for myrth, ſickneſſe for health, death for life, I woulde then goe thither, and ſpend al that I haue: but I ſee (quoth he) that the buyers and ſellers, yea, and the very things themſelues, are condemned to dye and to periſhe: wherefore, neither the ſight of any thing, nor the obtayning of any thing there, can better mine eſtate, or helpe me at the houre of death, when I muſte creepe into my Graue: for, althoughe Honor, Wealth, and Riches, beare greate rule amongſt men, yet they preuayle not againſte death. To verifie the ſame, I coulde wiſhe (right Honorable) other teſtimonie, than the lamentable funerals of your louing daughter, the Lady* Compton, *lately deceaſſed: of whome, I will forbeare to ſpeake muche, leaſte the greene memorie may ruefully renew your fore-paſſed ſorowes. In whom, whiles ſhee was, what might bee wiſhed, that ſhee wanted? She was indued with al excellēt gifts, as Beautie, Vertue, and Fortune: Hir Vertues were paſſing, and made hir comparable with any of hir equalles: Hir Beautie was ſingular, and made hir moſte amiable. What greater Fortune, than to bee nobly borne, and to liue in Honour? She feared God, ſhee loued hir Prince, ſhe hated*

*Vice,*

*Vice, and ſwallowed Vertue: ſhe pitied the miſery of the afflicted: ſhe releeued the neceſſitie of thoſe that wanted: ſhe was the daughter of true Nobilitie, the mirror of all Curteſie, the Miſtreſſe of all Modeſtie. To be ſhort, ſhe did wel, and dyed wel. Yet, neither nobleneſſe of Byrth, nor yet the giftes of Nature or Fortune, could keepe hir wyth vs, when death woulde haue hir. Thus you may ſee, howe loathſome our life is, and howe vncertaine the tranſitorie things of this world are. I holde him moſte wiſeſt, that ſo lyueth, as though he ſhoulde alwayes die. There came one vnto* Diogenes, *and ſaid: O what a miſerable thing it is to liue in this world: vnto whome he aunſweared: my friend, you are deceyued, for it is no myſery for a man to liue, but it is a miſerable thing, for a man to liue euill. Whoſe aunſweare we ſhall finde moſte true, when we ſhal be called to make an accompt of our Bayliwykes. For we haue here no manſion place: being made or created of two natures, wherof the one is mortall, and ruleth here for a time, where fleſhe and bloude beareth the ſway: The other is celeſtiall, whyche gyueth feeling, vnderſtanding, and iudgement, vnto the earthly or mortall ſubſtaunce: of the whiche, if it be vndefiled in this life, they both ſhall inhabite the place of perpetuall bliſſe, they ſhal receiue heauenly giftes and vertues, they ſhall accompany with Angels, they ſhall in a moment, ſee from the one ende of the world vnto the other, they ſhall penetrate the Heauens, and behold the throne of Gods Maieſtie, where ſhalbe ſuch ioy, as no heart can thinke, nor tongue expreſſe. And ſo, crauing pardon for this my bolde attempt, I leaue you vnto the Almighty, who alwayes in honor preſerue your eſtate.*

(·.·)

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# ¶ THE MIRROR of mans life.

## *The first Booke,*

### Of the myserie of Mankinde. Chap. j.

IF the Prophet *Ieremie* whom God blessed or sanctified in his mothers wombe, did crie out and pronounce of himself these wordes: Why came I out of my mothers womb to behold with mine eyes the labour and sorrowe of the world, and that my dayes should be consumed in confusion? if (I say) that holy Prophet did speake thus of himself, what then shall I say, whom my mother hath brought forth in sinne? Truely I may well crie out, woe is mee: and with most lamentable voyce may saye, O mother why hast thou brought mee forth ỹ childe of bitternesse and sorowe? why did I not ende my dayes in my mothers wombe? wherefore did I not perishe as sone as I came into the world? why was I receiued in my mothers lap, fedde and nouri- Hiere. 20 Iob. 3

shed with hir pappes, being borne to destruction, and to be the fode of fire: would to God the place of my creation had bene my graue, & the house of my euerlasting conception: For then I shoulde haue bin as though I had not bin at all, transferred from Byrth to Burial. Who will therefore giue a fountaine of teares vnto mine eies, that I maye bewayle the miserable entrie or comming of man into the worlde: the faultie and guiltie proceding of man in this his conuersation: and the damnable or dangerous departure of the soule of man from the bodye: I wyll therfore with teares consider and declare whereof Man is made, what his doinges are, and what perhappes shall become of him after this life. Truly Man is made of Earth, conceiued in Sin, and borne to paine. He dothe commit in this life, wicked and shrewde turnes, whiche bee not lawfull: foule and vncleane actes, whiche bee not decent: and vaine thynges, whiche are not expedient. Through his wickednesse he shall become fode to the fire, meate for wormes, and a lumpe of putrifaction loathsome to beholde. I will

expounde it more plainely. Man is made of dust, of claye, of ashes: he is conceiued in the wanton desire of fleshly lust, in the heate of carnall appetyte, in the foule delight of Leachery, and which is worse, in the spotte of Sin. He is borne a seruaunt to labor, feare, and sorrowe: and (whiche is more miserable) a subiect to death. His doings are for the most part, dangerous, wherby he either offendeth God, hurteth his neighbours, or impayreth hymselfe. He practiseth vnseemely, and vnhoneste things, whereby he procureth infampe, defileth his conscience, and dishonesteth himselfe. He occuppeth himselfe in vaine thyngs, whereby he dothe neglecte matters of importaunce: hee doeth despise things which be for his profite, and nothing regardeth things whiche be necessarie. He shal become Chaffe to the fire, which alwayes doth burne vnquenchably: He shal be meate for the worme, whiche alwayes doeth gnawe and deuoure: and in fine, he shal be an immortall masse of Putrifaction, heaped ful of horror and loathsomnesse.

VVhat shall become of Man.

## Of the vile and base matter whereof man is made. Chap. ij.

GOD hath made mã of the slime of the earth, which is more base than be the other Elements, as it doth appeare by the second Chapter of *Genesis*. For he made ỹ Planets and Stars, of the Fire: the blasts and winds he created of the Ayre: the Fishes and Birds of the Water: but Man & Beasts he did forme of the Earth. Therfore, if man do consider those things whiche be made of Water, he shall finde hys substance vile and base: if he haue respect to those liuing things whiche are created of the ayre, he shal acknowledge himselfe moste abiecte of al. He shall not compare himselfe with heauenly thinges, neyther shal he presume to prefer hymselfe before earthly creatures, for that he findeth his own substance not far differing from the sauage or brute beasts, and shal acknowledge himselfe like vnto them. For we euidently see the death of men and beastes is al one, the condition of them both is equall, & man can do no more than ỹ beast in this respect: they be made of earth, and they do both returne again into the earth.

Gen. 1.

*Ecclesiastic.* 2. Booke of the Preacher.

These

These be the words of the wise King *Salomon*. Wherefore, to conclude, what other thing is man, but clay & ashes? Herevpon doth Man say vnto God. Remēber I beseech thée O Lord, that thou hast made me like clay, & wilt reduce me into duste. And herevpon doth God say again vnto man, thou arte Dust, and shalt returne againe into Dust. I am cōpared (saieth holy *Iob*) to clay, and likened to embers and ashes. Clay is made of Water & Dust, bothe of them remayning, but ashes are made of wood and fire, both of them consuming or decaying. The Mysterie is manifest, but to be declared more playner in an other place. Wherefore then doest thou ware prowde or insolent O thou clay? or why dost thou extoll and magnifie thy selfe O thou duste? and wherevppon mayest thou boast, bēyng nothing but ashes?

Man is clay and ashes.

*Iob.10.*

*Gen.3.*
*Iob.3.*

The corruption of mans Conception.
Chap.iij.

THou mayst perhaps refute these former reasons after this superficiall sorte, saying, that Adam was made of the slime of the earth, and that thy bēyng is from the sēde of Man. True it is thou

sayest: but yet was Adam made of a pure and maidenly Earth, and thou arte created of an vncleane and corrupt séede. And who can make hym cleane whyche is conceiued of an adultred and defiled séede? or what is Man, that he shoulde séeme pure and vndefiled, and, that béeing borne of a Woman, hée shoulde appeare iuste? For, beholde (sayeth the Prophet Dauid) I am conceiued in wickednesse, and my mother hathe broughte me forth in sinne: Not in one sinne onely, nor in one kynde of offence, but in a multitude of iniquities: That is to say: in the Iniquities and Sinnes of others. For, Conception is of two sortes. The one is of Séedes: and the other of Natures. The former Conception is to bée vnderstanded, in offéces personally committed: the seconde is, in offences contracted or taken by others. The Parentes doe committe offence in the former conception: and the children doe incurre offence in the seconde. For, who knoweth not, that carnal knowledge (althoughe it be in Marriage) cannot be had wythoute the motion of the flesh, without the heate of

Man is made of vncleane seede. Iob.14.

Psal.50

Conceptiō of two

of carnal desire, and without the foule delight of wanton lust. Whereby the sedes conceiued, are adulterate, defiled and corrupt: Of the which, the soule or life at the length, poured into the bodye, doth gather the spotte of Sinne, the blemishe of Offence, and the corruption of Iniquity, lyke as an euil seasoned Vessel poisoneth good liquor, or as that which is vncleane, defileth the contrary. For, the soule of a man hath 3. naturall operations or vertues. The first is, the vse of reason, to the end it may discerne good from euill; The second is an aptnesse or inclination to dislike, that thereby it maye shun or decline from that whiche is euil. The thirde is a disposition or proneneſse to affecte, that thereby it may desire & like that which is good. These three effects or vertues are in man from byrth, greatly altered & obscured by three contrary vices. For the vse of reason is miscaried by ignorance, ỹ it can not discerne ỹ good from ỹ euil. The inclination to dislike or to be offended with ỹ which is euil, is headlong hurled down by ỹ furie of anger, which causeth ỹ refusall oftentimes of that which is good: And the

The Vertues of the Soule.

affection to couet or desire that which is good, is wholly ouerthrown through ỹ desire of euil. The first of these vertues or operations bringeth forth offence, whiche consisteth in omitting, & in Latine is called *Delictum*. The last bringeth forth sin or trespasse, which doth cõsist in committing, and in Latine is called *Peccatum*. The third, (meane betwixt them bothe) bringeth forth both *Delictum* & *Peccatum*. For this word *Delictũ* signifieth nothing else, but to omitte that which ought to be done: & this word *Peccatum* doth importe the doing of that which ought not to bée done. These thrée vices do spring through the corruptiõ of our flesh. For in the carnall acquaintance betwixt man and woman, the déepe consideration and force of reason is couered and suppressed, & in steade thereof, ignorance taketh place: the flame of fleshly delight is kindled, whereby hir furie more encreaseth: the great desire of pleasure is satiate, by the whiche concupiscence is engendred. This is the Tyran of the flesh, the lawe of the members, the nourishment and inflamation of Sin, the languishing and fœblenesse of nature, and

*Delictum.*

*Peccatum.*

*The nourishement of Sinne.*

and the fode of deathe. No man is borne without it: which if at any time we happily passe ouer, not yelding therevnto, yet doth hir force alwaies remaine actually grafted in our flesshe: for, if we shall saye, we haue no sin, we deceiue oure selues, and ỹ truth is not in vs. O greuous necessitie, and vnfortunate estate of man, 1. Iohn. 1 Rom. 5 before we can sinne, we are fastened and linked to sin: And before we can offend, we are bound with offence. By one man, sinne entred into the world (saith Saint Paule) & through sin, death hathe gone ouer all men. Did not our fathers eate the bitter Grape (say the Prophets) & are not the teth of their childrē set on edge therewith? Hier. 31 Ezech. 18

Of the feebleneſſe and weakneſſe of the yong Infant. Chap. iiij.

Whye then is light giuen to this pore wretch, and life to them which lyue in bitternesse of the soule? happy are they whiche dyed before they were borne, feeling death before they knew what life is. For some come into this worlde so deformed and monstrous, that they seme rather to be abhominations than men: for Monstrous children.

for whome peraduenture it had bene better prouided, if they hadde neuer come in sight, bicause they are sette forth to be beholden as monsters. For many of thē are borne disnēbred & corrupt in their senses. to the heauines & sorrow of their friends, to the ignomie of their parents, & to the rebuke of their kinsfolkes. To what end should I speak this particularly of some, seeing, that generally we be all borne impotent, withoute knowledge, wythoute spæch, & without strength: We come into this world, lamēting, fæbly, faint, differing little from brute beastes, yea, in worse case thā they be in many respects. For they as sone as they come forth, doe by & by march & goe forwardes: & we can not only go vpright vpō our fæt, but beig crooked, are not able to crepe wyth oure handes.

The imbecilitie of all Infants & yong children.

Of the paine of the childes byrth, and of his pitifull crying out. Chap. v.

WE be al borne yelling and crying, to the end we may expresse our misery. For the manchild newly born creth, A: the female E: so that al crie, A, or E: which commeth from *Eua*. And what is *Eua*, but

What this word *Eua* doth signifie.

as

as muche to saye as *Heu, Ha:* which importeth alas, or eye vppon me. For these wordes be both Interiections of him that sorroweth or lamenteth, expressing the greatnes of his grief. Herevpon our first mother before hir sin committed in Paradise, was called *Virago*, but after shee had sinned, she wel deserued to be named *Eua:* at the whych time, she heard God say vnto hir: Thou shalt bring forth thy childe in paine and sorrow. For there is no pain like to the griefe of a woman labouring with childe. Wherefore *Rachel* through the exceeding great pain of trauaile with hir childe, departing oute of this life, on hir death bed named hir sonne *Benoni*, whiche is as much to say, as the childe of sorrow and paine. The wife of *Phinees* throughsodaine pangs comming vpon hir, was deliuered of a childe, & both of them died, as it were at an instant, yet in the verye point of hir death, shee called hir childe *Icabod:* whiche is to saye, the child of no glorie. But as he which escaped after shipwracke is gladde, so the woman when she is in trauel, is sad, but after shee is deliuered, remembreth no more hir pain. Gen. 3. Gen. 35. 1. Reg. 4. Iohn. 16

for

for ioy that there is brought forth a reasonable creature into the worlde. Then to conclude, she conceiueth hir child in vncleanneſſe, she bringeth it forth with heauineſſe & sorrow, shée nourisheth it wyth anguiſhe and paine, shée kæpeth it with continuall care and feare.

The miſery of the vvoman that bringeth foorth childe.

## Of the nakedneſſe of Man. Chap. vj.

Preacher.5. NAked cõmeth he out of his mothers wombe into this worlde, and naked shal he returne againe from hence: he cõmeth poore, and shal returne again poore: For I came naked oute of my mothers wombe (saith Job) and out of this worlde I shal returne naked againe: we brought nothing (doubtleſſe) into this worlde, bycauſe we can take nothing with vs oute of it. If any man goe oute of the worlde clothed, let him conſider what kind of apparell he brought into it, which willingly I will paſſe ouer, as a thing vndecent to be ſpoken, and vnſæmely to be hearde.

Iob.1

2. Tim.6

## What fruite Man bringeth forth. Chap. vij.

GRoſt vile, vnworthie and miſerable condition of man: O vnſæmely and wretched

wretched estate. Search out diligently, & make serious inquisition of the hearbes and trées: they doe of themselues bring forth flowers, boughes, and fruites, and thou miserable wretch bringest forth nits, lice, and wormes: They do of their own nature yéelde Oyle, Wine, & Balme, but thou vttereſt things displeasant and odious: they do send forth from them swéete and pleasaunt odours: thou, lothsome and vnsauerie smels: such as the trée is, suche is the fruite, for an euil trée cannot bring forth good fruite. And what is man according to his forme, but a certaine trée turned vpside downe: whose rootes bée the haires, whose trunke is the head with the necke, whose stocke is the breaſte with ỹ belly, the braunches be the armes with ỹ legges, the leaues be the fingers wyth the ioyntes. This is the leafe whiche is toſt with euery wind: this is the trée that is ouerthrown with euerie blaſt: & this is the ſtub which is dried vp with the Sun.

The fruits of hearbes and trees.

Mat. 3

Mark. 8. A man is a tree turned vpside downe. Iob. 13

Of the incommodities of olde age, and ſhortneſſe of lyfe. Chap. viij.

IN ỹ firſt beginning of mans eſtate, we reade, that men liued nine hundred

dreth yeres and more: but the life of man declining by little and little: God said vnto Noe, my spirite or breath shall not remain alwaies in man, for that he is flesh, & his daies shal be an hundred and twenty yeres: which may be vnderstood, as wel of the terme of mans life, as of the space of his repẽtance. For since that time forwards, we seldome read, ỹ man lived longer: but when mans life was cut shorter, the Psalmist said: The dayes and time of our life & yeres, do consist in the very nũber of seuentie yeres, but if throughe the powers and forces of Nature, they be cõtinued to ỹ number of fourscore yeres, yet that time is but of more labor & sorrowe. Shal not ỹ smal nũber of my dayes (saith Iob) be ended in a shorte time: oure dayes passe ouer more swifte than ỹ web which is cut off by the weauer. A man born of a woman liueth but a shorte time, & is replenished with many miseries, which flourisheth for a time, and vanisheth away againe, euen as a floure: he also flyeth away like a shadow, and doth neuer continue in one estate. Fewe men now-adaies doe come to the tearme of fortie yeares, but

Gen. 6

Psal. 89

Iob 10.
Ibidem. 9.
& 7 & Esa 38.
Ibidem. 14

The infirmitie of the olde man.

but more fewer do attaine vnto the age of threescore yeres. If one procéede forward & come to old age, his hart is by & by afflicted & tormented, his head is shakē & toss, his spirits wax faint & weake, his breath yeldeth a lothsom ayre, his face becōmeth wrinkled, his stature beginneth to be croked, his sight faileth him, his ioints weaken, his nose runneth, his hairs fal off, his hands trēble & shake, his téeth wax rottē, his eares become deafe, his vertue and strength doth vanish & decay. The old mā is sone prouoked & fyred to wrath, and hardly, & with much adoe he is reconciled again to reason. He is quicke of beléefe, & slowly brought frō it: he is ful of suspitiō & cōplaints: he is for ỹ most part sad, & seldō mery: he is nere & couetous, he is swift to speak, but slow to heare: he praiseth his old acquaintance, and despiseth his newe friends: He doth reprehend that which is present, & commēdeth that which is past: he sigheth, & is careful: he is dull and impotēt. Heare what the Poet sayth: Many incommodities beset an old mā on euery syde. But lette neither olde menne boaste of themselues agaynste young menne, nor

nor yet let not yong men become insolent against olde men: for what we be, the old man in times past was, and what he now is, the verye same in time to come if life long lasse, shall we bee.

Of the labour of mortal men. Chap. ix.

Iob. 5 THe Bird is created to flye, and man is borne to labor: al his dayes be ful of paines, care and miserie, neither doeth his minde rest in the night. And what is this else, but vanitie: there is no man vnder the Sun without labor or trouble, no man vnder the Mone without some wāt or defect, no none at any time wythoute vanitie. Time, through delay, is the worker of al changeable things. Vanitie of

Ecclesiastes 1 The booke of the preacher. Vanities, and al is but Vanitie (saith the Wise man.) O how diuers be the Studies and affections of men: how disagreeing or vnlike be their exercises: And yet one end is due vnto them al, and the selfe same effecte, labour, and affliction of the spirite is incident vnto them al. There is

Ecclesiasti. 4. The booke of Iesus the sonne of Syrach. great labour and exercise (saith the wise man) ordayned for all men, and a heauy yoke is laid vppon the children of *Adam*, frō the day that they come forth of their mothers

mothers womb, vntil the day of their buriall in the mother of all men.

## Of the studies of Wise men. Chap. x.

LEt the Wise men search, and curiously enquire the altitude or heighth of the heauens, the breadth of the earth, the depth of the Sea, lette them seuerally dispute of euerie one of these apart, let them diligently consider of them all, lette them alwayes learne or teach, and what shall they find or reape of this exercise, but labor, sorrowe, and disquiet of the minde? He knew this by experience, which said: I gaue and applyed my minde, that I might knowe Wisedome and Learning, errors and follishnes, and I found, it was nothing else, but labor, and affliction of the mind: for, where muche wisedome is, there is also great trauel, & wars of the wits: and the man that seeketh to attaine knowledge, procureth to himselfe griefe & care. For although he which seeketh out those things, must of necessitie giue himselfe to much watching, great diligence, & continuall paines: yet is there scarcely anye one thing so base or vile, or any thing

*Ecclesiast. i Booke of the Preacher.*

so easie to be knowne, whyche man may fully vnderstand, and assuredly conceiue: vnlesse perhappes this one thing he may perfitely learne and knowe, that there is nothing absolutelye knowne vnto man, notwithstanding his greate and forcible arguments grounded vpon probable reasons. Yea furthermore, the corrupt body afflicteth the mind: and this earthly habitation or mansion house kæpeth down the diuine sense or vnderstanding, which pondereth & museth vpon many things. Heare Salomon vppon this matter. All thinges (saieth he) be harde, man can not declare and expresse them in wordes. And in an other place. There is a man (saith he) whiche taketh no rest day nor nights, and yet can he fynde out no reason of the workes of God, yea, howe much more he shal labour to séeke the knowledge of them, so much the lesse shal he find. They therfore do sone fainte, which endeuour to aspire to the great secrecies, which are onely reserued to the secret scrutinie of the diuine maiestie: Bicause Man therby should become proud and loftie, and by the hidden misery of his workes God shall be glorified.

Nothing to man is perfectlye knowen.

Sapient. 9

Ecclesiast. 1 booke of the Preacher.

Preacher. 8

Psalm. 63

fied. For he which doth carefully séeke to atchieue to the mightinesse of Gods Maiestie, shall be ouerthrowen throughe the mightie power of his glorie, bycause, the more man vnderstandeth, the more hée doubteth: and he which thinketh himselfe wisest, is moste foole, and moste deceiued. Therefore it is a parte of Wisedome or knowledge, for a man to vnderstand, that he is ignorant: for God hathe made Man vprighte, and Man hathe incombred and wrapped himselfe in manye and infinite questions.

Prouerb. 25

Preacher. 2

Of the diuers Studies of men.
Chap. xj.

MOrtall men make their wayes thorowe hedges, & by-paths: they clime highe mountaines, and surmount ye great hils: they trauel ouer rockes: they march ouer the stéep Alpes: they enter into Caues: they sounde the deapth of the Sea: they searche the bowels of the earthe, and sifte the verye centre thereof: they wander in the wildernesse and solitarie places of the woods: they hazarde themselues in deserts and vnknowen corners: they cast

VVhat paines and daungers men sustain to become riche.

themselues into the daunger of windes, fallings of houses, Castels & townes, & of slipping downe headlong, from vpright & steep place, they make themselues subiect to storms and great tempests, to shoures, thunders, lightning, floudes, and earthquakes: They trie out mettalles, and coyne them, they graue stones and pollish them, they cutte and hewe down Woods, they weaue & wind webs to make cloth, they measure out garments and sowe thē togither, they builde houses, make Gardens, tyl & manure the fields, plant vineyards, heat ouens, set vp milles, they fish, they foule, they hunt & hawke, they study and inuent new deuises, they consult and ordaine, they complaine & striue, they rob and steale, they make merchaundise and deceiue one an other, they braule, contend and fyghte, and an infinite number of such like things they practise, to the ende they maye scrape wealth togither, and heape vp riches, that they multiply their gaines, encrease their profits, obtaine honors, aduaunce their dignities, enlarge their possessions, and authoritie: And all these are but troubles, trauels, vexatiōs,

and

and afflictions of the minde. If they hardly beleeue me, let them giue credite to the wise King: I haue (saith he) extolled and magnified my workes: I haue builded houses, and planted vineyardes: I haue made Gardens, and orchards, I haue sowen and planted in them all kind of trees: I haue made pondes and ditches for water, to comfort my liuely yong trees whē they bud and spring out: I haue possessed bondmen, and handmaides, and haue had a great familie: I haue had great heards of beasts, and great flockes of shéepe, yea, more than al the other kings which raigned before me in Ierusalem: I gathered and heaped vp gold and siluer, and the riches of Kings and prouinces: I ordained for my pleasure, singing men and singing women, and the delicate recreations that might be had for the children of men: I made cups and flagons of siluer and gold, to put Wine into, and I did excéede in riches, all the Kings that were before mée in Ierusalem. But when I turned my selfe backe, and beheld those things whiche my handes had made, & considered my paines in the which vainly I had trauel- Preacher. 2

led and sweat. I did see in the all nothing else but vanity, and affliction of the mind, and that there was nothing permanent vnder the Sunne.

Of diuers griefes and sorrowes of mankinde. Chap. xij.

O What sorrow and anguish of mind doeth vexe mortall men? Thoughte consumeth them, pensiuenesse doeth possesse them, heauinesse harmeth the, feare putteth them oute of comforte, trembling moueth al the partes of them, horror depriueth them of their perfect senses, terror doth afflicte them, sadnesse doeth trouble them, and trouble doth make them sadde and heauye. The poore and the riche: the seruant and the Maister: the married and the single man: to conclude, the good and bad be all tormented with worldly vexations, and are al tosse wyth worldly tempestes. Beleeue in this a Maister that hathe tryed it: If I shal be wicked (saith Job) then woe vnto me: if I shall be iust
Iob. 10 and vpright, I shal not lifte vp my heade, being burdened and ouercharged with affliction and miserie.

The

The miſerie of the poore and riche.
Chap. xiij.

THe poꝛe are pꝛeſt with famine, ſuppꝛeſt with ſoꝛꝛowe, oppꝛeſt wyth thirſt, colde, and nédineſſe. They be nothing eſtéemed, they conſume and pine away, they be deſpiſed and diſcomfoꝛted. O howe miſerable is the condition of hym that beggeth. Foꝛ, to aſke foꝛ Gods ſake, hée is abaſhed thꝛough ſhame: and if hée doth not aſke, he is pained and pineth away thꝛough néede. And therefoꝛe is hée conſtrained by méere neceſſitie, to begge. He doth accuſe and find fault with God, as that he were vnrighteous, and partiall: foꝛ ſo much as he did not diuide theſe woꝛldly things equally. He blameth hys neighbour as wicked and vnmerciful, foꝛ that he doeth not fullye and ſufficientlye, ſuccour his néede. He doth fret and fume, murmureth and curſeth. Marke what the wiſeman ſaith vppon this. It is better (ſaith he) foꝛ a man to dye, than to ſtand in néede. The poꝛe man ſhall be odious, euen to his neighbour. All the dayes of the poꝛe be euill and miſerable, yea verily, his owne bꝛethꝛen oftentimes do ſhunne hym, hys fryendes loathe hym, hys Booke of Ieſus. 40. 28

enimies laugh at him. And therefore vpon great cause the Poet sayeth: Whilest Fortune doth fauour thee, thou shalt find many frends, but if Mo do bewitch thee, thou shalt be left alone. But vppon thys shamefull consideration: that the person of a man should be estéemed according to his fortune, whereas indéede, the gifts of Fortune ought rather to be estéemed according to the goodnesse of the person that doth possesse them. But such is the iniquity of time, that a man is take to be so good as he is rich, & so euil as he is poore, whereas indéede, eache man oughte rather to be thought so rich as he is good, & so poore, as he is euil. The riche man is ouerthrowen throughe his abundãce, he is caried away by vaine glory, and throughe the confidẽce that he hath in his wealth, he braggeth, & boasteth: being puft vp with pride, he rũneth at his pleasure, and falleth into that which is vnlawfull. But those thynges truely which were his delights and causes of offences, shal be eftsones made the instruments of his tormentes. The labor in getting, the feare in possessing, and the sorrowe in losing, doth alwayes trouble

Quid.

The miserie of the Rich man.

Preacher.5

and

disquiet his mynde. For where thy treasure is (sayth Christ) there is thy hart. *Math.6*

## The miseries of Seruants and Maisters. Chap.xiiij.

The seruaunt or bondeman is vered and wearied aboute the prouision of his maisters necessaryes, with watching & carying of thinges frō place to place: he is beaten with stripes, and spoyled of his wealth. If he haue no riches, his labour must make a paineful purchase: if he haue ought, he is compelled to spende it at hys Maisters pleasure. The offence of ỹ Maister, is the paine of the seruaunt: the offence of the seruaunt turneth to the pray of his Maister. For, as the Poet sayeth: Wherein soeuer the Rulers doe amisse, the poore subiects feele ỹ smart. The wild Asse in the Wilderneste is the game or pray for the Lion: euen so is the poore mā the pray for the rich. O extreame condition of bondage. Nature hathe brought forth all mē free, but Fortune hath made slaues and bondmen. The bondman is forced to suffer, and no man is permitted to take compassion vpon him: he is compelled to weepe, waile, and to be sorrowfull, *The miserie of Seruauntes.* *Horace.* *Booke of Iesus.13*

full, and no man is suffred to be sory with him: so is he not his owne man, and in his miseries sorroweth cõfortlesse. The martiall mindes liue in myserable mooes: for besides the great paines they endure, and the continuall dangers they stand in, they make their onely felicitie of other mens misery: and it is an odious thing to lyue vppon the spoile of an other. The cruell Maister liueth alwayes in feare, least the treason of his seruants shorten his dayes. If he be gentle, then his familiaritie breedeth contempt: feare then doth vere him, if he be seuere: & contempt setteth him at nought, if he be curteous: For, crueltie getteth hatred, and contẽpt followeth familiaritie. Furthermore, familiar care causeth wearinesse, and priuate regarde bringeth griefe. Wherefore, it behoueth a man to be ready, and well fenced on euery side, that he maye beware and take hæde before hand, of the Ambushes, and craftie fetches or deceits of the malitious and enuious men, wherby he may repell and put away the iniuries of those whiche assaulte him, to the ouerthrow of hys enimies, and to be able to defend his neigh-

Men of warre.

The miserye of the Maister.

neighbors, and protect hyr Countrymen: For, one day is not satisfied in hir malice towardes Man in thys lyfe, but she bringeth forth labours and sorrowes for another: and one night doth shewe and declare knowledge to an other. Wée therefore doe leade oure dayes in trauell, and passe ouer many nights without slépe.

## The misery of the married and vnmarried man. Chap. xv.

GOd déepely rooted is leacherous lusse in the flesh of man, that if it be possible for fire not to burne, it is possible for man not to lusse. For howsoeuer the flesh shall be kepte vnder, yet shall not that vnquiet Iebusite be dryuen out or conquered. For althoughe thou rebuke Nature neuer so muche, yet will shée retourne againe. Al men doe not vnderstande this saying, or obtaine this grace, but he whiche can conceiue or comprehend it, (sayth our Lorde) lette him. Wherevpon, when God gaue commaundement vnto *Moses* and *Aaron*, for the ordering of the holy garmẽts, & of ỹ apparelling of their childrẽ, he did not only giue commandement

The concupiscence of the fleshe that troubleth vnmarried men.

Mat. 19

Exod. 28

for

for the couering of the thighs, but willed them to vse linnē slops to couer their priuities, when they shoulde enter into the Tabernacle of Witnesse. The Apostle also saith to those which be married: Do not defraud one another, vnlesse it be perhaps by consent for a time, that you may be more feruent in prayer, & afterwardes returne again vnto the same, leaste that Sathan tempt you through incontinēcie: For it is betttr for a man to marry, than to burne. For the Angel of Sathan, with suttle deuises cōtinually prouoking lewd liking, doth allways war, and fighte with maidenly chastitie, & manly constancie: He kindleth the fire of Nature with the blast of fraile Suggestion: He also laieth matter before vs; to worke oure lewde lusts: He fighteth a combate with vs, casting before our eyes, the glorious shape of some gallant Dame, wherby the fæble mind is secretly sauced with amorous desires, and the body made prone to Perdition: He changeth oure affections dailye with the sight of sundrie pleasant shapes. Let King *Dauid* suffise for example, who in the afternoone, walking in his Princely

*1. Corin. 7*

The Suggestion of the Diuel.

*2. Reg 11.*

lye Palace, beholding *Berſabe* waſhing hirſelfe on the other ſide, ſent for hir, toke hir, and ſlepte with hir, for ſhe was exceeding faire and beautiful. But the maried man is careful for thoſe things which belong to his wife & family, & is deuided in himſelfe. For diuers cares draweth hym ſundry wayes, & ſundry thoughts diſquiet his troubled mind. The feare of euill fortune doeth vexe him, the loſſe of wealth doth torment hym, & the charge of houſeholde doth diuide him diuerſly. For all his ſtudy is howe to maintaine his wife, to procure things neceſſary for his children, and to diſcharge the hire of his ſeruants. And therefore moſte truely is it ſaid, that ſuch men haue the troubles and cares of the fleſhe. His wife deſireth to haue pretious ornaments and riche iewels, ſhe craueth diuers ſutes of gorgeous and ſumptuous apparell, and ſundrye parcelles of houſholde ſtuffe: yea, and oftentimes the wiues furniture doth exceed the reuenew of hir husbands landes. But if ſhe be denied what ſhe demaundeth, then doth ſhee mourne day and night, ſhe frowneth, and murmureth, ſhe catcheth, and checketh, wyth

1. *Corin.* The miſery of the married mā

wyth grieuous complaintes of hir husbandes ingratitude, without ceasing.

Prouer.27 There be three things (saieth Salomon) whiche doe not permit a man to tarrye in his house, that is, a smokie Chimney, a dropping rofe, and a shrewd wife. Oftentimes she saith vnto hir husbande, such a mans wife goeth gorgeously and finelye apparelled, & is esteemed and much made of by euerye one. She onely wil be loued and prayfed: she thinketh the good countenance shewed vnto an other, to procure hatred vnto hir: and shee surmiseth the commendation of an other, to bee for hir disgraces. All that shee loueth, must bee liked of, and all that shee hateth muste bee disliked: shee will bee Mistresse, and cannot bee maistred: she may not abide to serue as a subiect, but muste rule as a Gouernor: shee wil seeme expert in all things, and will shewe hirselfe ignorant in nothing. If shee be fayre, shee is soone beeloued of others: if shee be foule, shee is not hastily desired. But it is a harde matter to keepe that whyche is beloued of manye, and it is a griefe to

possesse

poſſeſſe that whyche no man eſteémeth. Some men allure hir by the comelineſſe of hir perſonage: ſome gaine Victorie by Pollicie: ſome do moue affection by mery conceites, or pleaſant deuiſes: other ſome do winne good wil through Liberalitie: & néedes muſt there be ſome breach, where the batterie is laide on euerye ſide. The goodneſſe of the Horſſe, the Aſſe, the garment, the bedde, the potte, and alſo the pitcher, are firſt tryed, and after bought: but the manners or conditions of a Woman are hardly knowen, leaſt, miſliking grow before Marriage. But after Marriage, whatſoeuer befal hir, be ſhe foule or fair, wiſe or fooliſhe, patient or prowd, loathſome or handſome, ſhe cānot be ſeparate, but onelye for Adulterie. Yea, neyther Mat. 5
can ỹ man which putteth away his wife for this cauſe, mary an other, neyther yet can the wife put ſo away, take an other husbande. For, whoſoeuer ſhall forſake his wife, vnleſſe it be for Adultrie, giueth hir occaſion to commit Adultrie: and hée whyche doth marry hir that is diſmiſſed for adultrie, dothe alſo commit adultrie.

If

If the wife shal go from hir husband for
1.Corin. this cause (saith the Apostle) she ought
either to remaine vnmarried, or else, bee
reconciled to hir husband againe. Ther-
fore the burthen of Wedlocke is grée-
Proverb.18 uous. For as (Salomon saith) he is foolish
and vnwise which kéepeth his wife being
an adultresse: and he is the patron of hys
wiues dishonestie, which doeth cloake hir
crime. If then a man put away his wife
being an adultresse, he is punished with-
out his fault, for that he muste so long as
Matth.19 she liueth, remaine chast. And therefore
Christes Disciples saide, If a mans con-
dition and case be suche with his wife, it
is better for man not to marry. For no
man can wel brook a mate in loue: & who-
soeuer is the subiect of Iealosie, is ỹ slaue
of Suspition. Yea, & although the Scrip-
ture doth affirme, that man and wife shal
be two in one flesthe, yet besides that, the
verie loue of the husbande it selfe, doeth
cause him to be impatient of partners.

Of the misery of good and euil men.
Chap.xvj.

There is no cause (saith ỹ Lord) wher
Esay.48. & 57. fore the vngodly should reioice: for
loke

loke by what partes man doeth sinne, in the same shall he be tormented. For the worme of conscience shall neuer dye, and the fire of reason shall neuer be putte out. I did see (saith Job) those which wrought iniquitie, and didde sowe and reape their owne sorrowe, I did see them (saieth he) perishe with the blaste of Gods mouth, & with the breath of his wrath I saw them consumed. Pride puffeth vs vp, and tempteth vs to forget our selues: Enuie doth inwardly consume vs, and drieth vp our bloud: Couetousnesse pricketh vs to euill Anger or Rage suppresseth Reason: Glutony distempereth the body: and Leachery weakneth the same: Lying bindeth vs to answeare: and man slaughter desireth vs and cryeth for vengeaunce: Euen so likewise, the reste of monstrous and horrible sinnes, with the delightes, that men take therein, are as instruments for God to punishe sinne. The malitious and enuious man (saith the Poet) withereth away at the prosperous estate of an other. And the Tyrants of *Sicil* neuer founde greater torment than Malice hir selfe. Vice (saith ỹ Apostle) corrupteth nature.

*Esry.48. & 57* The misery of euill men. 1 2 2.3 5 6.7 8

Rom.1 Therfore the wicked men, saith he, vanished away in their owne imaginations, & their foolish mindes and harts were blinded and darkened: wherfore God did suffer them to followe the desires of their owne harts in al vncleanlinesse, to the end they should be iniurious vnto them selues and afflict their owne bodies. And as they haue forsaken to know God, euen so God hath deliuered them into a reprobate and wicked meaning, that they may doe those things which be not conuenient. But they which do liue godly in our sauior Christ, do suffer persecution. For, the holy men, and suche as be nowe Saints in Heauen, haue sustained mockes and stripes: yea moreouer, haue proued fetters and imprisonment, of the whiche, some were stoned to death, some cut in peeces, some tempted and proued what they would do, and at the laste were putte to death with the swoord for our Lordes sake. They wente aboute in the worlde in sheepe skinnes, in Goates peltes, needy and poore, troubled in their minds, and much afflicted, whom the worlde was not worthy of. They wandered in the Desartes and Wildernesse, amon-

Ibidem.

Ibidem.

2. Tim. 3 The misery of good men.

Heb. 11

amongst the Mountaines, and in dennes, and Caues vnder the earth. They were in the daunger of floudes and waters, in ieopardie of thæues, in great peril through their own flocke and parentage, in feare of the Gentiles, of Infidels, & of false brethren. They trauayled in paine & sorrow, in much watching, in hunger and thirst, many vexations and perplexities, in colde and nakednesse. For the iust man doth deny and forsake himselfe, crucifying hys members with the vices & imperfections therof, that the worlde may be crucified in him, & he in the worlde. He knoweth, that he hath no sure or cõtinuall abode in this life, but doeth seeke to enioy ỹ euerlasting Citie to come: he sustained this worlde, as a banishment: and his soule is closed vp in his body as a prison. I am (saith he) a strange pilgrime vppon earth, and as a forreiner, euen as all my forefathers and elders haue beene. Suffer me that I may be refreshed before I goe from hence, and before I shall become nothing. Alas, that my banishement and dwelling here in this worlde is prolonged. I haue continued long wyth those that haue their

1. Cor. 11

Ibidem.

Luke. 9. Gal. 6

Hier. 13

Psalm. 118 Psalm. 119

Ibidem.

mansions amongst the hard Cedar trées, and my soule hath bin a straunge inhabitant with them very long. Who is sicke and feble, and I not sicke? Who is weak and I not troubled. For, the very offences and sinnes of brethren and neighbors, be græuous to those which be iust men.

2.Cor.12

Of the enimies of man. Chap. xvij.

The life of Man is nothing else but warfare vppon the Earth. Is it not a warfare indéede, whereas manye kinde of enimies lye in waite on euery side, that they may take, persecute, & kill vs: as the Diuel, the World, Mankinde it selfe, and the flesh. The Diuel with vices and fleshly desires: Man, togither with beasts and other creatures: the World with the Elements: the Fish with sensualities. For, the flesshe lusteth contrary to the spirite, & the spirite contrary to the flesh. Yea, wee haue not onely a combate against flesshe & bloud, but also againste the spirituall authors of wickednes, which be in the ayre, and against the Lords & rulers of darknes. For your aduersary the Deuil (saith saint *Peter*) goeth aboute like a roaring Lion, séeking whome he maye deuoure.

Iob.7

Foure enimies of mã: the Diuel, the vvorld the flesh, & the minde it selfe.

Gal.5

Ephes.6

1.Peter.5.2

The

The firy dartes of oure wicked enimies are alwayes kindled againste vs. Death entreth in by the windowes, the eye doth rob and spoyle the soule, the whole worlde doth fight againste vs vnwise men: for, one nation warreth against another, and great Earthquakes are in diuers places, pestilence and hungers, terrors and tempestes commeth downe amongst vs from the heauens. The Earth bringeth forth Thornes and Thystle: the Water bringeth forth inundations & floods: the Ayre sendeth vpon vs stormes, thunders, lightnings & terrible fiery sights. The Earth (saith God to Adam) shal be cursed in thy labour, it shal yéelo vnto thée thornes and thistles: And in the sweat of thy browes thou shalt eate thy bread, vntill thou dost returne againe into the Earth. The wild Boare of the woods doth lye in wayte for to deuoure vs, and euery wilde beaste séeketh oure destruction. The Wolfe the Beare, the Lybard, the Lion, the Tigar, & the wild Asse: the Crocodile, the Grife, the Serpent, the Snake, the Basilisk, the venomous worme called Aspis, the Dragon, the Cereasts, the Scorpion, and the

Gen. 5

Psalm. 70

Hier. 6

Hurtfull beasts enimies to mãkinde.

Viper: Also Nits, Lice, Emates, Fleas, Gnats and Flyes, Hornets and Wasps, Fishes and Foules. All these I say, doe lye in wayte to make a pray of our persons. For wee which in the beginning were created to beare rule ouer the fishes of the Sea, and Foules of the Ayre, and ouer all liuing things which moue vpon the earth, are now become a pray for thē to fēde vpon. For it is wrytten: I wil set the teeth of beastes vpon them.

Gen. 3. Deut. 28. Ibid. 30.

The lamentation of the soule, being in prison. Chap. xviij.

O Unhappie & wretched creature that I am, who wil delyuer me from the torment of this earthly body? Behold the lamentation of the silly soule, which would fayne be discharged out of prison. wherof the Psalmist sayth thus: O Lord bring my soul out of captiuitie. There is no rest nor quyetnes in any place here in this world. No where is there found any peace or securitie: Feare and trembling is euery where, labor and griefe is in all places. The flesh is alwayes in labour, griefe and sorrow, so long as it lyueth, and the soul doth mourn and lament her

Rom. 7. Psalm. 141

gréeuous estate and being.

Of the short ioy of man in this life. Chap. xix.

What man did euer passe ouer in this life one whole daye in perfect mirth and ioy, whom in some parte of that day, either the remorse of consciẽce, the vehement inuasion of anger, or the motion of fleshly luste hath not disturbed? Whom deuouring malice, the insatiable desire of auarice, or els the secret blastes of pride, haue not disquyeted? whom some losse of wealth, offence committed, or passion of the minde hath not distempered? And to be short, whom the sight of some thing lothsome, or gréeuous to beholde, or the hearing of some thing sorrowfull, or vndecent to be spoken, or else some acte to be mislyked, hath not offended? Truely if any suche there be, he is as rare as a black swan.

Man hath not one vvhole day of ioy and pleasure in this life.

Harken what the wise man sayth vpon this point. From the morning vnto ẏ euening the time shall be changed, vayne thoughts succéed one another, and ẏ mind is feuered & deuided into diuers motions:

Booke of Iesus. 18

Iob.21 men do delight to heare the pipe, the harp, or citherne, and take greate ioye to heare the Organes, or other Musicall Instrumentes and by al meanes they prouide to passe their dayes in pleasure: but alas in a moment they fall downe into Hell.

## Of sodaine sorrowes vnlooked for, which happen vnto men. Chap. xx.

Sorrovve is the companion of Mirth.

SOdaine heauinesse doth alwaies accompany worldly myrth: and that which beginneth with ioye, doth alwaies end with some sorrow: for worldly pleasure is mixte wyth manye bitter corses.

Prou.14. This knewe he right wel, whiche saide: Laughter is mixt with Griefe, & the ende of myrth is finished with wayling. The

Iob.1 children of *Iob* did proue this true by experience, the which, whiles that they wer making mery in their eldest brothers house, a sodaine mightie winde rising out of the Desart, ouerthrewe the house, and destroyed them all. And therefore theyr father might well say: My Harp is changed into Mourning: and my Citherne is

Iob 30 turned into the voice of those that wepe.

Booke of the Preacher.7 It is better (saith the Wiseman) to goe into the house of Mourning, than of Banquetting.

quetting. Harken therefore vnto his good counsaile. In the day of thy mirth & prosperitie, forget not sorrow, and aduersitie, and remember thy last and ending daye, and thou shalt not sinne damnably. *The Preacher.11 Booke of Iesus.7*

Of the nearnesse of death. Chap.xxj.

The last day of our life, is vnto vs alwayes the firste daye to life, and yet we do neuer accompt the firste daye to be the laste. Whereas indeede we should stil so liue, as though we should alwayes die. For it is writtē: Remember, ỳ death doth not tarry long, & is not slowe in cōming. Time passeth away, & death approcheth nigh. A thousād yeres are before the eies of him that dieth, as it wer but yesterday, whiche is already paste. For the thinges whiche God will haue come to passe, are alwayes springing: and things presente doe daily decay and perish: and those thinges which are paste, are cleane dead and consumed. We then are dying whiles we liue, and then doe we cease from dying when we cease to line. Therfore it is better to dye, alwaies to liue, than to liue to dye euer. For, the mortall life of man is but a liuing death. Wherevpon (saith Salomon) *The mortall man is but a liuing death. Booke of Iesus.14 Booke of Iesus.11 Psal.89*

Booke of the Preacher. 4. Salomon) I commend more the estate of those that be dead, than of those that liue: & I iudge him that is not yet borne, happyer than them both. The life of man passeth swiftly away, and cānot be stayed, and death commeth vpō him instantly, and cannot be hindered. Man therfore is that wonderfull thing which doth decrease, and increase, and all in a moment. For how much the more mans life increaseth, so much the nearer he approacheth to his end.

## Of the terror of Dreames. Chap. xxij.

THe very time which is graūted man in this life for his rest, is not permitted to be quiet vnto him: for in Dreams dreadefull thinges oftentimes appeare, which cause a man to feare, and visions in his slēpes doe molest him. And although in very dēed those things which men dreame of, be not sorrowful, terrible, or paynful: yet for certainty, those which are molested with such dreames, are caused to be pensiue, sorowful & fearfull. In so much that sometimes in their slēpes, they feruently wēp, & when they are waked

ked out therof, are often troubled in their minds. Marke wel what *Elephas Themanites* saith of this matter. In the terror of a vision (saith he) in the night time when men are wont to sleep, a great fear & trembling came vpon me, and all my bones did shake for feare, & when the spirit passed in my presence, the haire of my head stood vp. Cõsider the saying of Iob also in these wordes: If I say vnto my selfe, my bed shal cõfort me, & I shall be eased talking with my selfe vpon my couch: thou wilt terrifie me with dreames, and wilt make me shake for feare through visiõs. Nabuchodonozer saw in a dreame, that thing which made him throughly afraid, ỹ visiõ being firmly impressed in his mind, did much vex & trouble him. Many thoughtes and cares doe follow dreames, and where ther is many dremes, ther is exceding many vanities. Dremes haue caused many to erre & do amis: and the hope men haue had in thẽ, hath bin made frustrate. In sleepes also happẽ ofttimes vnclean imaginations, wherby not only the flesh is polluted by illusions in the night, but the soule is also defiled: whervpõ the

*Iob.4*

*Iob.7.*

*Daniel.2.*

*Preacher.5*

Illusions in the night time.

*Leuit.15.*

Lord in the Leuiticall law saith thus: If there be any man amongest you, whiche by illusion is abused in his slæpe by night, let him goe oute of his tentes, and let him not returne, before that in the euening hée be washed cleane with water, and after the going downe of the Sunne, lette him come againe into the Tents.

Of Compassion. Chap. xxiij.

The griefe & sorrovv man hath for hys friendes.

With what griefe be we vered, with what trembling feare be we shaken, when we vnderstande the losses or hinderance of our friends, and how much do we stande in feare of the dangers, and losse of our parents? yea, sometimes hée that is whole and sound of body, is more troubled and vered in his feare, than the sicke and fæble in his sickenesse. For the voluntarye sicke man is more afflicted with the affection of his griefe, than the sicke patient man, languishing in his fæblenesse. Herevpon breaketh out the Poet in these wordes: *Loue is a loathsome thing God wote, and passing ful of grief.* Whose breast is so hardned, whose heart is so stony, that he cannot be sory & lament, that he can not wæp & waile, when he doth behold the sicknes

The pangs of Loue. Ouyd.

or

or death of his feiend or neighbor, that he cannot suffer with him that suffereth, and sorrow with him that mourneth. Our sauiour Christ himselfe, when hée saw Mary Magdalen, & the Iewes, whiche came wyth hir to Lazarus monument, al wéeping, he was afflicted in spirit, and troubled in himselfe, and wept: Not peraduenture, bicause Lazarus the brother of Mary was dead, but rather, for that he should raise him vp, or call him being now dead, vnto the miseries of thys life againe. For let him perswade himselfe to bée guiltie of great hardnesse of hart, and to be accompted as one faulte-worthy, who sorroweth more at ỹ corporal departure of his frēd, than the spirituall death of his soule. Iohn. 11

The death of the soule is more to be lamented, than the death of the body

## Of sundry misfortunes that happen vnto men. Chap. xxiiij.

SUch is our casuall condition, that when we séeme to stand in great securitie, wée dwel in déepest danger, & whē we least feare, we soonest fall. Calamitie falleth vpon vs not loked for, sickenesse sodainly inuadeth vs, & death without ransome requireth his duetie. Doe not therefore boast vpon the next day, beyng ignorant Prouerb. 27

Booke of the Preacher.

rant what the daye following will bring forth. Man knoweth not his ende, but as the fishes be taken with the hooke, and the birds be sodainly intrapped with ỹ snare, so men be preuented in their dayes, and sometimes taken in an euil houre, when death shall spædily arrest them.

## Of the innumerable kindes of sicknesses that man is subiect vnto. Chap. xxv.

The knowledge that man hath had to search out the cause and natures of things these many hundreth yeres, could as yet neuer find out so many kinds of diseases, or suche diuers sortes of passions, as the frailtie or weakenesse of manne coulde endure and suffer. Should I call it tollerable impatience to sustaine such infirmities, or intollerable sufferaunce? It is better I ioyne them bothe togither: For it is intollerable for the bitternesse of the passion, and tollerable for the necessitie of suffring. Mans nature frō day to day is more & more corrupt: in so much that many hollsome experiments whyche in times passe were of greate force, are now through the defecte or weakenesse of mans nature, become hurtful and dangerous,

rous. For now both the woꝛlds, that is to say, the great woꝛlde that contayneth al, and Man, whiche is the little woꝛlde contained therein, waxe both olde, and dꝛaw towards ende. And howe much the moꝛe the age of them bothe is pꝛolonged oꝛ encreased, so much the woꝛse the nature of them bothe is vexed and troubled.

## Of diuers kinds of torments which men sustaine. Chap. xxvj.

What should I speake of the poꝛe and miserable wꝛetches of thys woꝛlde, which by innumerable kinds of toꝛmẽts sustaine punishement? some of them are beaten to death with cudgels, some cutte off by the swoꝛde, some burnt with fire, some stoned to deathe, some toꝛne in pieces with Hoꝛses, and with the talans of beastes: some are hanged on Gibbets, some are rackte and strangled to deathe, some are toꝛmented with engines made of mettalles, and they are crucified with a million moꝛe of miseries. Some are straightly pꝛest with fetters and bondes, and yoked with sundꝛy engines. Some are caste into pꝛyson, and there pyne away foꝛ nede. Some are thꝛowen downe

headlong

headlong frō high places, some are drowned, flayed quicke, dismēbred cut in peces and pierced through theyr bodyes. Upon thē falleth those punishmēts of the which the Prophet speaketh, saying: some perish vnder the sword, some by famine, & some in duraunce or captiuitie. It is a heauy & pitifull sight, that some are giuen to fede the fowls of the ayre, some the fishes of ỹ sea, & some ỹ beasts of ỹ earth. Alas, & wo vnto you wretched & miserable mothers, which brig forth such vnfortunat childrē.

Of a certaine horrible facte committed by a woman, compelled thereunto by extreame misery. Chap. xxvij.

*Ioseph de bello Iuda. 10. lib. 4. cap. 13.*

I Deuise out nothing, whereby ỹ miseries of this worlde maye be manifest, I wil make rehearsall of an horrible & dreadfull facte committed in the Iewes wars. A certaine woman of noble parentage & great wealth, did moure the cōmō fortune in the siege of Ierusalē amongst the rest of the multitude which came thither frō diuers places: The goodes which she brought into the Citie, were for the most part take & spoiled by the Tirants: And that little which was left to sustaine her

hir wearie life, the robbers & spoylers of the citie (daily entring into hir house) bereaued hir thereof, whereby, great trouble and griefe did so much moue hir, that oftentimes with opprobrious wordes she did attempt to stirre vp their choller, by their bloudy handes to ende hir wretched life. But when by no meanes she coulde prouoke their anger to fulfil hir euill entent, nor yet could moue them to take cōpassion vpon hir miserable estate, al hope of foode forsaking hir, and paine of penury pinching hir, vsing the worst counsell, did arme hir selfe againste the lawes of Nature: For, hauing a yong babe sucking at hir breast, she cryed out, and said: O happy child of an vnfortunate mother, heauy is thy chāce, but heauier is my choice: for I am forced to make foode of my own fleshe; I wil make my mysery knowen to all posteritie, and the crueltie of the Romaines the cause of my calamitie. Come nowe therefore my little babe, whome I haue born ful oftē in mine armes: whom I haue norished with my tender pappes: whom I haue kissed full swéetly with my lips: let thy flesh be foode vnto thy wofull

mother, and let the wombe which brought thee into lighte, be thy ruthfull graue. And when she had thus spoken, she murdered it, part of which, through famine she presently deuoured, the reste she did reserue to feede furious appetite. And beholde, the hungry souldiours passing by, receyued the broyling sauour of hir vnnaturall dyet: wherefore, with force they came into the house to spoile hir of hir food: whose desire to satisfie, she plaid hir parte moste kindly, saying: beholde, I haue reserued the beste portion for you, and by and by vncouered the remnant of hir child: whiche vnkinde and cruell spectacle did so dismay them, and moue their senses, that trembling feare betoke them all, and the horror of the sight dydde bereaue them of their speach. But she with a Tygres countenaunce, and moste cruell hearte, saide vnto them: eate friends, it is part of my childe, of my deare sonne, whome I haue brought into this worlde, and thoughe penury it is my dede: what will you be more scrupulous than the mother: shall bloudy souldiers haue more tender harts than a silly woman: if pitie or naturall affection

fection do ouercome you, and cause you to abhorre my diet, I my selfe will feed theron againe. And after thée had thus saide, the souldiors departe as men all astonied at the light, the which spoyling hir of all hir wealth and riches, left hir none other fode to féede vpon.

Of punishing of the Innocent, and dismissing of the Guiltie. Chap. xxj.

Let no man assure himself to be free or exempt from pain, although he know himselfe to be without offence. Hée that standeth, let him take héede that he do not fall. For the Innocent is oftentimes condemned, and the offendor delivered: the godly is punished, and the wicked is honoured: *Iesus* is crucified, and *Barrabas* is dismist. In these our dayes a quiet man is esteemed unprofitable; and hée that is addicted unto devotion, or to the service of God, is reputed for an hypocrite; and the simple man that is without deceit, is accompted for a foole. For, the simplicitie of the righteous man is laughed at, and he, whose vertue shineth before men as a lamp, in the imaginations of the rich is contemned.

# ¶ The seconde Booke, of the Mirror of Mans lyfe.

## Of the culpable and sinful beginning of mans conuersation. Chap. j.

Three things chiefly desired of men.

THere be three things which men are wont chiefly to affect: riches, pleasures & honours. Riches are the nourses of sinne and Iniquitie: Pleasure is the daughter of Dishonestie, and the guide that leadeth to Calamitie: Honour, is the mother of worldly pompe and vanitie. Wherevpon the Apostle S. John saith: Do not loue the worlde, nor those things which be in the worlde, for, whatsoeuer is in ỹ world, it is either the concupiscence of ỹ flesh, or the delight of ỹ eies, or else the pride of the mind. For the flesh followeth pleasures, the eye regardeth riches, & the mind respecteth honors. From the roote of riches spring wanton desires and Auarice: pleasures are the braunches of Gluttony and Lecherie: the fruits of Honors are Pride and Insolencie.

1. Ioh. 2.

Of

## Of the feruent desire and thyrste after riches. Chap. ij.

NOthing then (as the wise man saith) is more wicked thã the couetous mã, & nothing more vniust, than is the loue of mony, which the Apostle doth confirm in these words: Those that wil be made rich fall into temptations, & into the snare of the Diuel, into many desires, both vnprofitable and hurtful, whiche doeth drowne men in the pit of Hel, and doeth leade thẽ to their owne damnation, & to vtter perdition. For, Couetousnesse is the rote of all euil: Couetousnesse doeth commit sacrilege and thefts: Couetousnesse doeth practise robberies, & hunteth after prayes: Couetousnesse maketh war, and causeth man-slaughter: Couetousnesse buyeth & selleth spirituall thinges: Couetousnesse demaundeth vniust gifts, & receiueth vnreasonable rewards: Couetousnesse changeth the vnnatural vse of money, into the vnlawful gaines of Vsurie: she vseth deceites to the dammage and fraude of others: she breaketh hir promise, and doeth violate hir othe: she corrupteth witnesses, and peruerteth iudgements.

*Booke of Iesus the sõ of Sirach. 10*

*1. Tim. 6*

Of the vniust rewards and bribes.
Chap. iij.

Esay, 8. MArke wel the prophet *Esay*, who sayeth: Al men loue money, and seek after rewards: they doe not iudge ẏ cause of the orphane or fatherles, the cause of ẏ widow is not called before them. They do not enter into iudgement before their bribes and rewards, because they iudge not for the loue of iustice, but bribes and gifts do preuent them in their iudgemẽts for that they iudge for the loue of money. They alwayes haue respecte to the gifte, to the promise, or to the hope of reward. And therfore do they not iudge in fauour of the orphane, of whom nothing is giuẽ, promised, or hoped for. O ye rulers false of promise, companions of theeues, whosoeuer you be that loue bribes, & go after rewards, you shal neuer keep your hands cleane frõ bribes, except you first wash away ẏ couetous desire from your hartes. The prophet therfore speketh this of you,

Ezech, 22. Their Rulers be like rauening wolues, which do rob & take violẽtly their pray, & most couetously do folow their gain. And likewise sayth the prophet *Micheas*, their

rulers & gouerners did iudge for rewardes, their priestes & ministers taught for hire, & their prophets did prophesy for money. Behold the Lord commaunded *Moses* in the law: Thou shalt ordayn iudges, & rulers in all thy gates, that they may iudge my people in iust iudgement, & decline on neither side. Thou shalt accept no person, nor receiue any rewards: because bribes and gifts do blinde the eyes of wise men, & doe change the sayings of ỹ righteous, but thou shalt prosecute that which is to be done iustly, and thou shalt liue. He speketh here of two things, iust, and iustly, for some men do prosecute that which is vniust, vniustly: & againe there be which do pursue that vniustly, which is iust: and last of all, some doe prosecute that iustly, which is vniust. *Michea.3.* *Deut.16.* *Esay.5.*

Of the accepting of persons. Chap. iij.

WOe be vnto you which being corrupt by petitiõ or reward, or els moued through affection, affirme ỹ which is good to be euil, & that which is euill to be good: proclayming the light to be darcknes, and darckneſſe to be light: condemning the soules to die, which die not, and

making the soules to liue, which liue not. For you do not consider the equitie of the cause, but the deserts of the persons: not the life of the man, but the giftes giuen: not iustice, but money: not what reason biddeth, but what wil affecteth: not what the law ordaineth, but what the mind desireth. You do not whet your wittes, and bend your wils to the maintainãce of Iustice, & aduancement of Equitie: but you wrest Iustice to your own wil & wickednesse, not to the intent, that that which is lawful may please you, but that it which doth please you may be lawfull. Your eye is neuer so simple, ỹ all the body is made cleane & bright, but alwayes you mingle it with some euil leaue, whereby you corrupt the whole peece. You doe neglect the poore mans cause, & with all care and diligence suppoꝛte the cause of the rich. You shewe all extremitie and rigoꝛ vnto the poꝛe man, but with curteous and gentle dealing you doe dispende wyth the wealthy. You scarcely cast your countenaunce vpon the poꝛe, but you deale fauourably with those that be of substãce. You heare the poꝛe mans cause negligently, but to

Mat. 6

the

the riche man you gyue eare moſte diligently: the poore man cryeth for Iuſtice. and none doeth giue eare vnto hym: the rich man ſpeaketh, and euery man ioyfully giueth eare. Wherevpon (ſaith Salomon) When the riche man ſpeaketh, euery one kæpeth ſilence, and what he ſaith, they extol it vp to the Cloudes: but when the poore man telleth his tale, they ſaye, what fellow is this? and if he offend in any woorde, they will ouerthrowe him. Hé ſuffereth violence, and cryeth oute, and no man heareth him. He vttereth his griefe with a mourning voice, & there is none that iudgeth his cauſe. If by chance you take in hande the cauſe of the poore, you followe it ſlowly: but when you take in hande the rich mans cauſe, you follow it moſt earneſtly. You deſpiſe the poore, you honour the rich: with reuerence you giue place to thoſe that be welthy, but contẽptuouſly you reiect thoſe that be nædie. If one come into ỳ place where you are aſſembled, hauing a gold ring vpon hys finger, in a faire white garmẽt, & a poore mã alſo homely apparelled, if you behold him whiche is clothed in gorgeous apparell,

Booke of Ieſus.

you wil say vnto him: Syr, sit you downe here, making place for him: but to ẏ pore man you wil say, stand thou there, or sit on my footstoole. Doe you not in this case iudge according to your affection? & become iudges of vniust imaginatiōs? For of you, & against you the prophet speketh when he saith: They be magnified, enriched, made fat and grosse, they haue not pleaded the cause of the fatherles, & haue not iudged ẏ poore mans cause. But it is cōmanded in ẏ law: There shalbe no difference of persons, you shal heare ẏ smal aswel as ẏ gret, you shall accept no mās persō, bicause it is the iudgemāt of God, for there is no acceptiō of persōs wͤ God.

Math. 10.

Deut. 1.

Rom. 1.

Of the selling of Iustice, Chap. v.

O You corrupt Iudges which neuer shew fauor where reason would you should, ne yet vprightly minister iustice. For if no gain or profit fal vnto your lot, vpright iudgement procéedeth not from you, and nothing is geuen you but for the sale of iustice. You vse oftentimes such prolonging of iustice, that you take more from the suters than the value of ẏ thing which is in suite: for so much as the expē-

ces

rés & charges do far surmount ỹ commoditie or profit reapt by the sentence. But what cã you answer to him in this strayt iudgemẽt, who commandeth you, saying: Freely haue you receiued it, and therfore frankly geue it againe. Your chests are ful of riches, your conscięce fraught with sinfulnes, your thiefish care is for worldly commodities, making your soules captiues to sin & iniquitie. But what doth it profit or auaile man to gain all ỹ world, & sustain the losse of his soule: or what thig may mã chãge for ỹ safty of his soule: the brother shal not redęm ỹ death of his brother: & mã shal not pacify ỹ wrath of God nor is able to giue a sufficiẽt price for the redemption of his soule. He shal alwayes liue in labor vntil his end. Mark you rich mẽ what ỹ Apostle saith: Go ye now saieth he, you rich mẽ, węp & lamẽt ỹ miseries which shal come vpõ you: your riches are corrupt, your garments motheatẽ, your gold & siluer cankred, & the rust of thẽ shalbe a witnes against you, and shal eat your flesh as it wer fire: you haue gathered for your tresure wrath in the last daies. Behold the hire of the labourers,

Mat. 10

Math. 16

Iacob. 5

which

which haue reapt down your fields, and is kept back from them by fraud, cryeth out against you, and the cry of them is entred into the eares of the Lord of Sabaoth. And therfore truth it selfe cõmandeth you saying: Hoorde not vp for your selues treasures vpon earth, where the moth and rust doe corrupt, and theeues breake in and steale it.

Mat. 6

Of the vnsatiable desire of the couetous man. Chap. ix.

Gyre vnquenchable: O desire insatiable: What couetous man was euer satisfied with the performãce of that which he first desired to obtayne: for such is his insatiable appetite, that after hee hath obtayned that which he wished for, he bendeth his minde to procure greater things, & the end of his desire is alwayes in getting that which he hath not, and is neuer content with that he hath already gotten. The eye of the couetous man is neuer satisfied, and wil not be filled for a portion of iniquitie. The couetous man hath neuer his fil of money, and he that loueth riches taketh litle fruite thereof. Euen as hel and perdition are neuer fil-

Iesus the sonne. 24

Preacher. 5

led:

led: so likewise the vnsatiable eyes of couetous mẽ are neuer satisfied. These are the two bloudsuckers which alwayes say, bring vnto vs, for *The loue of money doth as much increase as money it selfe.* Prouerb.30

Wherfore the couetous man cannot be satisfied. Chap.vij.

WIlte thou know, O couetous man, why thy minde is neuer satisfied, & thy desire is neuer filled? Marke what I shal say: The measure from whence thy couetous desire doth spring, is neuer so ful, but it is able to comprehende more. For the minde of man (which is the measure wherby he measureth al worldly desires) is able also to receiue God, because he which cleaueth vnto God, is one spirit with God. Therfore how much soeuer the minde doth containe, it is neuer satisfied vntil it doth comprehend God, of whom it is alwayes capable. If thou wilt then be filled and contented, leaue of thy couetous appetite, for so long as thou shalt haue that grædy desire, thou shalt neuer be satiate: for there is no accorde betweene light and darckneſſe, nor no agrément betwixt Christ and Belial, because 1.Cor.6 2.Cor.6 Mat.6

bicause no man can serue God & Mamon.

Of the false and deceitfull name of Riches. Chap. viij.

O Thou false and deceitfull Felicitie that man hath in Riches, whiche in very dede maketh ỹ rich man an vnfortunate & miserable child. For, what maketh a man more vnhappy or wretched, than wealth, or worldly substaunce, which are called Riches. A man to be needy & to bee rich, are two contraries, & yet the riches of ỹ worldly do not take away pouertie, but causeth pouertie. For, as ỹ wise man Preacher.5 saith: A little doth better content & satisfy ỹ poore man, than abundance doth suffise or please ỹ rich man. For, where there is great riches, there be many to cõsume it: for, we se̅ greate Nobilitie ouercharged with greater necessitie. Therfore wealth and abundance doeth not enriche a man, but maketh him poore and needy.

Examples against Couetousnesse. Chap. ix.

HOw many hath Couetousnesse seduced & decayed: how many more hathe Num.22 the loue of money, vtterly destroyed: The Asse rebuked *Balaam*, for that he beyng seduced wyth the desire of those thynges

whyche

were promised him, determined to curse Israel. The people stone *Achan* to death, because he toke away gold and siluer which were cursed & forbidde. *Naboth* was slaine, that *Achab* might possesse his vineyard. *Giezi* was stricken with a Lepro-sie, because he demanded and receyued gold, siluer, and garments, vnder ỹ name of *Helisæus*. *Iudas* hanged himself, because he had solde and betrayed Christ. Sodain death made an end of *Ananias* and *Saphyra* his wife, because they defrauded and de-ceyued the Apostles of the price of their ground. *Tyrus* built vp a strong fortresse & heaped vp siluer as earth, and gold as the clay of the streetes, but beholde, sayth the Prophet, the Lord shall spoile hir of it, & he shal smite downe hir power in the sea, and she shall be consumed with fire.

Ioſue. 3. Reg. 21. 4. Reg. 8. Mat. 27. Act. 5. Zachary. 9.

## Of the great care that couetous men haue. Chap. x.

Why doth mã so ernestly set his mind and straightly presse himselfe to ga-ther goods, seeing that he cannot alwayes continue, and enioy thẽ for euer: for Man commeth forth like a floure, and doeth wast and vanishe awaye againe like as the

Iob. 14.

the shadow, and neuer continueth in one estate. Why doth he thē desire to be master of many things, when fewer thinges would serue him? For hauing sustenāce and clothing, saith the Apostle, let vs be
1. Tim. 6 content therwith. Why doth he seeke after things necessary, w̄ much care & anguish of mind, seeing that they offer thē-selues to vs w̄out gret difficulty? Harkē what the truth it selfe sayth: Be not ca-
Math. 6 Luke. 12 reful, saying vnto your selues, what shall we eate, or what shal we drinke, or wherwith shal we be clothed? for your beauēly father knoweth right well ỹ you haue neede of all these things. Seek first therfore the Kingdome of heauen, & all these things shalbe cast into your hands. And
Psalm. 36 herevpon saith Dauid: I did neuer see the iust mā forsaken of God, nor yet his seed begging bread.

Of the inordinate desire that the couetous man hath to keep riches.

Horatius. *Tantalus*, as the Poet sayth, thirsteth amiddes the waters: euen so the couetous man standeth at need amiddes his
Preacher. 5 greatest wealth. To whom, that which he hath, doth as much good, as that which he

he hath not: For, because he neuer vseth those things, which he hath alredy in possession, but alwaies seeketh after thinges not as yet obtained. He is (saith the wise mã) as though he were rich, whẽ hee hath nothing: & is as though he were poore whẽ he floweth in wealth. The Couetous mã, & the pit of hell, do bothe of them deuoure, but they do not digest: they receiue both, but they do not rẽder again. The Nigard doth neither pity those that suffer affliction, nor yet hath compassion on those ỹ bee in miserie. But he forgetteth his dutie to God, and the loue to his neighbor, seeking his own harme and disquiet. For hee holdeth backe frõ God the honor due to him, he denyeth his neighbour things ỹ be necessary, and withdraweth from hymselfe things which are needful. He is vnthankful to God, vnkind to his neighbour, and cruel to himself. To what vse hath the couetous and miserable man substance: & to what purpose hath the spiteful or malitious man golde: How can he which is euil vnto himselfe, be good to others: or he that taketh no profit of his own gotten goods: He that hath the substance of this world, Prouerb. 13

Booke of Iesus. 14

1. Iohn. 4 and seeth his brother stand in need, and taketh no pitie on him, how doth the loue of God remaine in hym? For, he loueth not his neighbor as him selfe, whom he suffereth to perish for hunger, and consume for neede: neither doth he loue God aboue all thinges, who, more than God respecteth Golde and siluer.

Why the couetous man is called a Worshipper of Idolles. Chap. xij.

THe Apostle doth rightly define Auarice or Couetousnesse to be the worshipping of Idols: for, as the Idolater cõmitteth Idolatrie by adoring the Idol, euen so both the couetous man, in making Golde his God. The Idolater moste fernently doth reuerence the Idoll, the couetous man most carefully kepeth his treasure. The Idolater putteth his hope in his false God, and this man putteth his trust in his fickle wealth: The one is afraid to violate any part of his Idol, & the other is afraid to decrease any portion of his treasure.

Hebr. 5.

The properties of a couetous man. Chap. xiij.

THe couetous man is alwayes ready to aske, but slowe to giue, and bold to deny:

benye: All that he spendeth he thinketh it lost, and after expence, he is ful of sorrow, ful of cõplaints, froward & hard to please: He is prest with care, & sigheth, throughe the remembrance of that which is spent. He is troubled in mind, tormented in body, and if aught goe from him, it is much against his wil God wot. He maketh his owne gifts glorious, and embraceth that whiche he receiueth of others. He giueth in hope to receiue, and of his gifts he maketh his gain. He is frée of dispẽse, where others beare the charge, but very sparing in spending of his owne. Hée forbeareth his fode, hys treasure to encrease: hée pineth his body, for to multiply his gain. He plucketh backe hys hand when aught he shoulde gyue, but hée stretcheth hym farre forth to receiue commoditie. Howbeit the welth or substance of the vnrighteous, shal be dried vp euen as a riuer, bicause goods euil gottẽ, are sone again cõsumed. For it is a iust iudgemẽt, ỹ welth of euil beginning, shold haue a worser ending. And that those thinges whyche hée vniustly gathered, should hée vnthristily scattered. The couetous man therefore

Booke of Iesus. 4

Booke of Iesus. 40

hath his condemnation both in this life, & in the life to come.

## Of the daungerous possessing of Riches. Chap. xiiij.

Booke of Iesus. 8 Ibidem. 31

IT is most true therefore whyche the wise man doeth testifie, that golde & siluer hath vndone many. He that loueth gold shal not be iustified. Woe be to thē ỹ folow after it. Behold, the sinners doe abounde in this worlde, & for the most parte are ỹ inheritors of welth: Herevpon our sauiour Christ gaue cōmaundement vnto his Apostles saying: possesse no golde nor siluer, ne kēp no mony in your purses, for as easie it is for the Camell to passe thorough the eie of a Nēdle, as it is for a rich mā to enter the kingdom of heauen: for, ỹ way ỹ leadeth to life, is straite & narrow. And therfore ỹ Apostle folowing the cōmandment of his master, said: I haue nether gold nor siluer. Wo be to you (saith ỹ prophet) that ioyne house to house, & field to field, to the vttermost bound of ỹ place. The earth is filled with siluer and gold, & there is no end of hir treasure. I am grēued (saith God) wyth the iniquitie of the couetous man, and haue striken him.

Matth. 10
Matth. 10
Matth. 7
Act. 3
Esay. 5
Esay. 2
Esay. 57

Of

Of lawful Riches. Chap. xv.

BVt Abraham was riche, and Iob of great substãce: Dauid was welthy. And yet doth the Scripture say of Abraham that he did beleeue God, & it was reputed to him for righteousnesse. Of Iob ỹ scripture doth also witnesse, ỹ there was not his like vpon the earth, beyng a simple & an vpright man, fearing God, & eschewing euill. Of Dauid we haue likewise sufficient testimonie, that our Lorde found him accoording to his hart & desire: but al these holy fathers were as though they had nothing, & yet possessed all thinges, accoording to the saying of ỹ prophet Dauid: If thou dost flow in welth, set not thy hart thereon. And on ỹ contrary side, the couetous men do possesse al things, & yet are they as though they had nothing, as ỹ same Prophet witnesseth in another place: The rich men saith he, ware nedy & hungry: For it is more easie to find one that loueth riches & hath them not, than to find one that hath them, and doeth not loue them, because it is hard to be amids the fire and not to burne, and more harder to possesse riches, and not to loue thẽ. Genes. 25 Iob. 2 2. Reg. 26 1. Cor. 16 Psalm. 61 Psalm. 33

Hier.6 Harken what the Prophet saith: From the lowest vnto the highest all men set their minds to heape vp treasure, & from the Prophet to the Priest al cõmit deceit.

Of the vncertainty of riches.
Chap.xvj.

THe couetous man doth alwaies trauell much against nature, because nature doth bringe him into the worlde poore and needy: and pouertye doth accõpany him euen vnto his graue. The erth receiueth him naked, and after he hath playd his part thereon, she doth deuoure him naked againe, when death shal giue him a deadly wound. The couetous man in this life desireth nothing but riches, & Luke.12 therfore saith he: I will pull downe my barnes and granaries, and wil enlarge them to reserue al such fruites as ỹ earth shal bring me forth, and therein will I lay vp all my wealth and treasure. Vnto whose determination this answere was made. O Fole, thy soule shalbe required againe of thee this night: then whose shal those things be which thou hast gotten & scraped together? Thou dost gather tre- Psalm.38 sure saith the Prophet, but thou knowest

not

not for whō. The rich men (saith he) tooke their rest, and when they did awake, foūd none of their riches in their own handes. Psal.75
The rich mā (saith *Iob*) whē he shal sléep shal beare nothing away with him, but shal open his eyes, and nothing shall hée finde. Iob.27
Be not afraid saith *Dauyd*, when any man becommeth rich, and though the glory of his house encreaseth more and more: For when he dyeth of al these thinges nothing shal he receue, his glory shal not follow him, his pompe will take her leaue, and his riches shall come into the hands of strangers: for the sepulchers of such men shall be their house for euer. Psalme 48
Therfore the wise mā saith, Whatsoeuer the couetous man gathereth together, he heapeth it vp for others, and in his goods another shal ryote and make hauock. It is lamētable to sée how it is prouided by destiny, that oftentimes his greatest enemie becommeth his neareest heire. Booke of Iesus.14

Of Glutony, Chap.xvi.

In the beginning of mans life, bread and water was his foode, & a simple garmēt with a poor cotage, were thought sufficiente to couer hys deformytyes.

But now the fruites of the trées, the sũdry sorts of graynes, the rootes of herbs, the fishes of the sea, ỹ beasts of the land, the foules of the aire, doe not satisfie the gredy appetite of gluttons and rauening men. For now they sæk pleasaunt dishes, with painted colours: they procure delycate and hote spices, choice cates, sugred morsels for dainty mouthes. Those thinges they doe fæd vpon which be curiously wrought by the arte of Cookery, & cunningly prepard by the inuention of their officers. One by stamping & strayning, changeth some things from their proper nature, labouring by arte to make that an accident, which of it self is a substãce. Another compoundeth things together, to make that delycate, which of it self is vnpleasant: and all this is to turne erces to hunger, to bring an appetite vnto the stomack oppressed with saturitie: to fulfill the grædy desire of gluttony, rather than to sustaine the weaknes of nature. But the place of gluttonye, as it hath scarce foure fingers in quantity, so hath hir plesure hardly foure momentes in continuance. The meane in meates is contemned,

Eccles. 28

ned, superfluity is affected, and variety is desired. Desire of grædynes knoweth no end, and varietie excædeth measure. The minde is ouercharged, the stomack troubled, and the sence through them both is oppzest. Gluttony is an enemy to helth, a frend vnto sicknes, the mother of wanton lust, and the instrument of death. Be not grædy saith the wise man, at any bãquet, and fæd not on euery dish, foz with diuersity of dishes the health is endangered, and through the surfet of wine many haue perysshed. Meat is ordayned foz the belly, and the bellie to receiue meate, but God shall destroy the one and the other. Booke of Iesus, 37. 2. Cor. 6.

## Examples against Gluttony. Chap. xviij.

GLutony requireth a costly & chargeable tribute, but it yealdeth a verye base and most vile rent. Foz how much moze delicate the fod is, so much moze odious are the fruites thereof. Gluttonye distẽpereth the body, cozrupteth the stomack, & maketh all parts noysom. Gluttony did shut vp the gates of paradise against mankinde. Gluttony caused *Esau* to sel his inheritance. Gluttony was the main-

Genes.40 maine pathe that led *Pharao* his baker to the galowes. Glutony was ỹ instrument
Matth.14 that wrought Iohn Baptists death. *Nabuzardan* the chief cok of the king of *Ba-*
4. Reg.25. *bylon*, burnt the Temple, & destroyed *Ieru-*
Dan.5 *salem*. *Balthazar* the king of *Babylon*, in his great and sumptuous banket, saw a hand writing on the wall, *Mane, Thetel, Phares*, & the same night he was killed byỹ *Chaldeans*. The people of *Israel* sate down
Num.11. to make good cheare, and rose vp to play,
Psal.77 but whilest ỹ meat was yet in their mouthes, ỹ wrath of God fell vpon thẽ, & destroid them. They which led voluptuously, dyed in ỹ high wayes. The rich man
Lamentation of Ier. 4. which did feast & bãket, & abouñd in worldly pomp and vanity, was buryed in hel.
Luke.16.

## Of Dronkennesse. Chap.xix.

What is more vile and lothsome than is the drõkard? whose mouth is the lodge of poysoned sauours: whose bodye
Proverb.31 through excesse doth tremble and shake: whose promises are large: whose tongue bewrayeth secrets: whose minde is sone chãged, whose coũtenãce is transformed. For where dronkennes is the mistresse, there secrecie beareth no maistrie. For cõ-

mon

monly when the head is full of wine, the tong is set at liberty. Besides this, wine only doth not suffice a dronkerd, neither is he content with many sortes of wine, as Cisar, Bastard, Hipocras, & such like, but he drowneth his senses in all variety of liquor, making himselfe the monster of excesse. This is the nursery of al contention and strife. For as the wise man sayeth, much drinking of wine kindleth the coales of wrath, and is the rot of all mischiefe and ruine: and the sequele thereof is fornication. Yea fornication, wine, & dronkennes, bereaueth noble mindes of all strength and courage. And therefore the Apostle wryteth: be not dronke with wine wherein is wanton luste. And the wise king saith, that wine is a lecherous thing, and that drũkennes is full of strife and dissention. The childrẽ of *Rachab*, and the sonne of *Zacharie* drank no wine, nor Cisar, ne other kinde of drink that might make them dronke. Booke of Iesus 31 *Ose* 4. *Prouerb.* 20 *Ephe.* 5 *Luke* 1 *Heir.* 35

Examples against dronkennes. Chap. xx.

Dronkennesse did discouer the priuie parts of *Noe*, & caused *Lothe* to commit incest. Dronkennesse slewe *Ammon*, *Gen.* 9. & 19

mon king *Dauids* son, and murdered *Holofernes* chief captain of the army. True then it is that *Salomon* saith: They which are giuen to drink, & to spende riottously, shalbe spedely brought to beggerie. And the prophet *Esay* cryeth out vpon such mẽ saying: Woe be vnto you which rise vp early in the morning to drink your selues dronke, and to tipple vnto night, that you become hote and boiling with wine: hauing also in your bankets diuers and sũdry instruments, and plentie of wine: wo be vnto you which be mightie, and able to drinke stoutly in feasts, and are expert to set vp dronkennes: behold your ioy & felicitie is to kil calues, and fat wethers, to eate of diuers sorts of flesh, & to drinke wine: let vs eate and drinke say you, for we shal die to morow. And the voice of the Lord (saith he) is reuealed in mine eares, that this iniquitie shal not be purged from you vntill death, woe be vnto the crown of pride, euen to the dronken people of *Ephraim*. The priest and the prophet know not what they doe for dronkennesse: They are all swallowed vp with wine, they know not him that ma-

2. *Reg.* 13, *Iudith.* 13 *Prou.* 23. & 21

*Esa.* 5

*Esay.* 28

*Esay.* 21

keth

keth on them, they ſtumble and are become ignorant in their iudgements.

## Of Lecherye. Chap. xxj.

GLutony the mother of vncleanneſſe, bringeth forthe a more vncleane daughter: For it is very agreeable to reſon, that he which is already vncleane, Apoc. xj
ſhoulde become as yet more diſparged with vncleaneneſſe. For all thoſe which commit fornication, are like vnto the bakers ouen made hote with fire. The princes and rulers began to rage through wine, for the belly which is daintely fed, moſt willingly of it ſelfe embraceth carnall pleaſures. O extréme rage of leud luſte, which doth not only effeminate the mind, but alſo weakneth the body, which doth not only endanger the perſon in this life, but bringeth body and ſoule in perill of damnation in the life to come: For all 1. Cor. 6
the ſinne whiche man doth committe, is without the body, but he that offẽdeth in fornication, procureth offence againſte hys owne body. Heate and Luſt are the harbengers of Fornication, & ſhée is alwayes accompanied wyth vncleanneſſe, and vndecentneſſe, but ſorowe and repen-

pentance do spedily ouertake hir: For the
Prouerb.5 lips of an Harlot (saith *Salomon*) are like vnto a dropping hony combe, & hir throat is more neate and clearer than Oyle: but the end and later dayes of hir, are as bitter as Wormewode, and hir tongue is a sharpe two edged sword.

## Of the generalitie of Leachery. Chap. xxij.

Leachery. The wicked daughter of Gluttony, is our familiar enimy, not dwelling far from vs, but neare at hand, not without,
Ibi. but within vs. Hir violēce and force is in our loynes, and hir strength is placed in the middest. She is neuer driuen awaye, but whē she is eschued, & she is neuer put to flight, but when she is kept at hard dyet. Two thinges she requireth to worke hir force and violence, libertie and saturitie: and she putteth hir will in practise by company, and opportunitie. She prouoketh al ages, she confoundeth euery sere, she breaketh al order: she peruerteth eche degrée, she doth assault man and woman, yong and old, the wise and the simple, the high and lowe estates, the vale and the best degrées.

Of

## Of many which haue perished throughe Leachery. Chap.xxiij.

WHo is able to set forth & sufficiently to declare the multitude which haue perished through this wicked sin? For leachery ouerthrew *Pentapolis*, and the countrey néere adioyning. Leachery destroyed the *Sodomits*, & *Sichem*, with all the people therein. Throughe Leachery were those that rauished *Dyna* murthered. Leachery ouerthrewe *Her* and *Onam* the sonnes of *Iuda*. Through leachery the vncleane Israelite and Madianite perished bothe at once. Leachery caused the fornicators of the tribe of Beniamin clean to be rooted. Leachery destroyed the vnreuerent sons of *Hely* the Priest, and killed those which defloured *Amon* at the banquet. Leachery was the death of *Vrias*, and brought the two elders which falsely accused *Susanna* to an ignominious and moste shamefull ende. To conclude, thys lewde luste dyd curse *Ruben*, seduced strong *Sampson*, and allotted wise *Salomon*. It is therefore true whiche we reade: that manye haue perished through beauty. For wine and women do cause wise men to doate,

Gen.9.

Gen.16. & 54

Gen.38

Num.25

Iudic.19. & 20

Reg.2.2 &

2. Reg. Dan.13.

Gen.35. & 49 Iud.16 3.Reg.11

Booke of Iesus.9 Ibidem.42

and

and play the Apostates, & putteth men of vnderstanding to reproofe. This foule desire hathe destroyed manye lusty Libertines: and many stowt & valiant captains haue perished by hir means. The way to Hel is hir house, which leadeth men headlong to the inward partes of death: Shée weakneth mans strength, impayreth hys senses, shortneth his life, wasteth his substance and wealth.

Of the Ambitious man. Chap. xxiiij.

The couetous man gathereth riches, & the niggard kepeth them togither: the Glutton delighteth in belly-cheare, & the Leacher dwelleth in his lust. He that is ambitious affecteth honors: & hée that is proud doth extol and magnifie himself. The ambitious man is fearful & circumspect, least by word or déede he should offend in common audience: he pretendeth Humilitie, & maketh a semblance of great honestie: he sheweth himselfe gentle in hearing, curteous in talking, & bountifull in doing: he followeth hys betters wyth coũterfet curtesie: he boweth & croucheth vnto ech one: he frequenteth the Courtes of Princes: he visiteth noble personages,

making

making great shew of duty & obeisance, and alwaies approueth what they do affirme, seeking by flattery to please their humors. Not ignorant of the Poets saying: although there be no dust vpon the garment of thy better, yet pretend a kind of double diligence, and seem to shake off ỹ that is not. He is ready & diligẽt where he knoweth to please: but slow, and not earnest where he feareth displeasure. He semeth to reproue things that be euil, & cunningly detesteth thinges that be vniust. He speketh things plausibly to those that geue eare: and applyeth himselfe to euery cõpany, reaping therby a fruitlesse praise, and a colourable commendation. Oftentimes he doth sustaine a hard conflict with himselfe, whilest iniquitie moueth his mind: and ambition stayeth his hand: whilest ambition doth not permit that to be done, which her mother iniquity doth put her in mind of. But yet for al this ỹ mother & ỹ daughter vse coniine together. For the mother openly maintayneth her purpose, and the daughter in secret doth not resiste. The mother before all men claymeth vnto her that which is Ouidius.

manifest, and of right duetifull: but the daughter affecteth that which is cloase & couert. And therfore the ambitious man doth alwaies most willingly intreat vpon soueraintie, which grēedy desire he foloweth, saying: O when shal he rule and haue the sword in hand, who would be seuere in iudgement, mēek in mercye: who would frame his wil to reason: whō loue nor fauor cannot withdrawe from doing iustice: whom prayer cannot intreat, nor hire corrupt: who would geue credite to those that be faithfull, and eare to those that be humble: Who in fine would be louing and gentle, liberall and curteous, stedfast, prudent, patient, and politicke?

Of the excessiue desire of ambitious men. Chap. xxv.

The ambitious man if possibly he doe not profite by this meanes: thē hath he recourse vnto some skilfull mate, that can cunningly play the parte of Symon Magus, or els he vseth the help of Giezie the bribe taker. And by Symon whom he maketh a dangerous instrument for a diuelish purpose, he purchaseth ẏ which of himselfe he could not attain, then is he

liberall

liberall in geuing, and ful of rewardes: then with faire wordes he trieth his frendes, and maketh large promises: and thē doth he leaue no path vntroaden to win grace or fauour, to obtaine his purpose. But if by this meanes it commeth not to passe, he violently inuadeth estate of honor, and impudently vsurpeth the place of authoritie, and beeing supported by the hope of friendes, and partely prickt forward by the helpe of parentage, he is so inflamed with the desire of honor, and so deeply drowned with the inordinat affection to beare rule, that neither he abhorreth to fall into scisme, nor feareth to commit any scandalous acte. But Giezie was stricken with a leprosie: And Simō perished together with his money, ỹ fire consumed Chore and his companions: & the earth deuoured Dathā & Abiron. Let no mā therfore take vpon him honor, vnlesse he be called by God, as *Aaron* was. 4. Reg. 5 Act. 8 Num. 16. Iob. 5

An example of an ambitious man. Chap. xxvi.

WEe doe finde an euident and manyfest example of ambition in Absolō, who when he did aspire to the kingdome of hys Father, made for hymselfe Cha- 2. Reg. 15

riors, and prouyded horsemen, and ordai-
ned men of war to goe before him: And
rysing vp early in the morning, he stode
(as the story saith) neare vnto the entrie
of the gate, and he called vnto him euery
one that had busines in the Kings iudge-
mẽts, and asked, Of what City art thou?
who making answere, sayd: I am one of
the Tribes of Israell, and your seruant:
your request séemeth to me good and reso-
nable, sayd Absolon again, howbeit there
is no iudge appointed by the king to giue
you audience: But who will make me a
Iudge vpon the earth (saith hé) that all
those which haue businesse might come
vnto me, as vnto an vpright Iudge? And
as there came a certayne man to salute
him, he stretched forth his hand, & taking
him therby, imbraced and kissed him, and
the like he did vnto all the people of Is-
rael which came to iudgement, & to haue
audience of the king his father: and here-
by he withdrew the harts of ỹ Israelites
from his father. And when he went to *E-
bron*, he sent out priuie scoutes amongest
the Tribes of Israel, saying thus vnto
thẽ, assone as you shal heare the sound of

thy

the trumpet, say vnto the Israelites: Absolon raigneth in *Ebron*. And there was a strong conspiracy of their cõpany greatly increased.

### Of the short and miserable life of noble men. Chap. xxvij.

BVt admit that the ambitious man be exalted aloft, and promoted to ỹ highest place, his charges do increase, his cares are multiplyed, his times of abstinẽce are prolõged, & his quyet nights frõ rest are turned to watching: whereby the body is distempered, nature is weakned, & the vital spirites made fæble. And thorow such distemperatures, ỹ slæpes are broaken, the appetite is lost, the strength decayeth, and ỹ body consumeth: And lãguishing in him selfe, perhaps he lyueth not half his dayes, but quickly shortneth his miserable life with a more miserable end. The saying of the Poet in him is verified: *Thinges that are great in themselues, do soone fall*, and gret mẽ be not permitted to continue long in their estates, & they be exalted, that they may come downe with a greater fall. This saying of the Prophet also by thẽ prooueth true. I did

ſæ (ſaith he) the wicked man highly aduanced & ſet aloſte, yea euen as highe as the Cedar trées of Libanus: but I paſſed by, and behold, there was none that wold know him: I ſought him, and in ỹ place of his dwelling he could not be foũd. His dayes ſhal be abridged and ſhortened: he ſhall be ſtricken as the vine in the firſte floure of his Grape, and as the Olyue when it bringeth forth flowers, according to the ſaying of the wiſe man: The life of euery potentate is but ſhort.

Booke of Ieſus. 10

The properties of a proud man. Chap. xxviii.

AS ſoone as the ambitious mã hath aſpyred to honor, he is ſtraight wayes puffed vp with pride, and without al meſure he breaketh into brags and boaſtes, ſounding to his own prayſe and credite. He bendeth not his mind to doe good vnto others, but gloriouſly to blaſe out his power and prerogatiue: He preſumeth his perſon to be made much better, becauſe he hath gotten ſuperioritie. But alas, high degrée maketh not a good man, nor honor, nor dignitie maketh a mã better, but ỹ honeſty and vertue wherewith he is endued. Furthermore, the ambitious

ous man exalted on high, contemneth the company of his old frendes, & disdayneth ỹ sight of his former familiars, and turneth his face from his wonted acquayntance: his countenance is proud, his gate is glorious, his mouth is filled with hautie termes, his mind is fixte vpon waighty matters. He is impatient of subiection, and desirous to beare rule: hée is a clogge vnto the Clergie, a great burthen vnto his Subiectes, and a heauy yoake vnto his neighbor. He cannot patiently beare any græuous thing that shal touch him selfe, nor delay that which he hath conceiued in his minde: but he is rashe, bolde, boasting, arrogant, son moued, and very importunate.

Of the fall of Lucyfer, the father of Pride. Chap. xxix.

O Pride which no mã can beare, thou art intollerable and odious vnto all men: and among all vices, thou alwayes art the first & last: where thou commest: euery other sinne doth follow, and when thou takest thy leaue, the other are forsaken. For it is wrytte: Pride is the beginning of all sin, and the first begotten

and eldest daughter of death. For this wicked daughter, Pride, in the very beginning of things did stir vp the creature against the creator that formed & made him, the Aungell against God: but God threw him down from the heauē, because he did not continue in ỹ trueth: he threw him down from the state of innocēcy into sin: from sinne into miseries: from the brightnes of heauen, into the darck and miskie ayre. Harken what the Prophet Esay.14 sayeth of this fall. How art thou fallen down (O Lucifer) which didst rise in the morning? thou which didst wound al nations, art now faln, vnto the earth: thou (I say) which saidest in thy heart, I will ascend into the heauen, and will exalt my selfe aboue the starres: I will sit in the mountaine of witnes, in the sides of the North, and I wil ascend aboue ỹ heigthe of the cloudes, and will be like vnto the most highest. Thou wast the Image of his likenes, being ful of wisdome, and perfect in comelines: thou wast the dearling of Gods Paradise. Euery precious stone was in thy garmente, the Zardonicke, the Topase, the Jasper, the

Cry-

Crisolyte, the Onixe, the Berill, the Carbuncle, the Saphyre and the Emrode, yea, the very gold it selfe: to be shorte, all these thynges (O Lucifer) were prepared in that day that thou wast created, for the setting forth and trimming of thée. Thou wast that Cherubin, whose wings were stretched forth: And I placed thée vpon the holy Mountaine of God. Thou diddest walke in the middest of the stones set on fire: thou wast perfite in thy procédings, from the day of thy creation, vntil sinne and iniquitie was found in thée: but when thou diddest transgresse, I did caste thée out of the holy mountaine. Thy hart was exalted and puffed vppe through thy beauty and brightnesse, and now I haue cast thée down vpon the ground. The Cedar trées were not higher than he was in Paradise: the Fyre trées did not matche his heigth, & the Palme trées were not equall with his boughes: there was no trée of Paradise comparable vnto his beauty, because God made him comely and goodly to behold amõgst many. And he is now become King of ỹ children of Pride: He is that great red Dragon which hath seauẽ

heads, whose tayle drew after it the third part of the Starres of the firmament, and
Iob.41 sette them vpon the earth. And hée is that
Apoc.12 great Dragon and olde Serpent whyche was throwen downe, and is called the diuell or Sathan, who seduced the whole
Luke.10 worlde, and is cast vpon the grounde, and his Angels also with him: Of whom our Sauiour saith: I did sée Sathan like vnto the lightning falling downe from heauen. For euery one that exalteth himselfe, shal be made lowe: and he that humbleth himselfe, shal be exalted.

Of the arrogancie of men. Chap. xvx.

O Proud presumption, O presumptuous pride, whiche didst not onely attempt to make ỹ Angel equal with God, hast presumed also to make mẽ as Gods. Yet such is the fickle fauor of Pride, that whom she setteth vppe aloft, she quickly pulleth down againe, and whom she doth exalt, she sone embraceth ỹ same. Wherevpon oure Lorde saide vnto the Prophet. Thou sonne of man, saye vnto the Prince
Daniel.4 of Tyrus, thus saith our Lorde, because thy heart is lift vp as though it were the heart of a God, and for that thou hast saide,

saide, I am God, when thou art but man, I wil bring therefore vpon thy necke the strongest of the Gentiles, and I will destroy thée, and thou shalt dye in the ouerthrowe of them which shall be slaine, and thou shalt perishe amiddes the Seas: Nabuchonozer, because he didde prowdelye bragge vpon his power and strength, and saide: Is not thys *Babilon*, which I didde builde for the place of my Kingdome: in the strength of my power, and in the glory of mine honor? And as the worde was yet in the Kings lips, there came a voice from Heauen, saying, King Nabuchodonozer, it is spoken to thée. Thy Kingdome shal goe from thée, thou shalte be caste out from amongest men, and shalte haue thy place with the wilde and brute beasts: thou shalt eat Hay as doth ye Oxe, and shalt haue seauen yeares vppon thée, vntil thou knowest that the high & mighty doth rule in the kingdome of men, and giueth it to whom soeuer he will. And the very same houre this saying was fulfilled vpon the King: for he was caste oute and did eate Haye with the Oxe. It is then true, whiche is saide in the Psalme: Man

Ezech, 22.8

Psalm. 48

when

when he was in honour vnderstood it not, he was compared vnto the brute beastes,
Genes.11 and made like vnto the̅. Pride ouerthrew the Towre of *Babilon*, and confounded the
1.Reg.17 Tongues. Pride slewe *Golias* the Giant, & hanged vp *Haman*. Pride ouerthrewe *Ni-*
Hester.7 2.Machab.15 *canor*, and was ẏ destruction of *Antiochus*.
1.Machab.6 Pride drowned *Pharao* in the red sea, and
Exod.14 4.Reg.18 murthered *Sennacherib* the King of Assyrians in the Temple of hys false God.
Iudith.13 Pride cutte off *Holofernes* head, when hee
Booke of Iesus.10. thought himself furthest from feare: and
Ibidem. to be shorte, God hath suppressed the seats of proude Princes and Rulers, and hathe dryed vp the rootes of insolent nations.

## Of the abhomination of Pride. Chap.iij.

HOw detestable a thing Pride is, God himself doth witnesse by the mouth of his prophet, saying: I detest and abhorre
Amos.6 the pride of *Iacob*: And againe, our Lorde
Amos.8 hath sworne against the pride of *Iacob*, I wil not vntil the end forget their workes.
Proverb.8 And herevpon amongst al the sins which God doth hate, the wise man reciteth for the fyrst of them, proud and loftie lookes. And the Prophet sayeth, the daye of the

Lord

Lord of hosts shal come vpō euery proud and high minded man, and vpon euery arrogant person, and such shal be cast down and made low: It shal come vpon the Cedar trées of Lybanus, which be both high and strong, and vpon al the Okes of Basan, and vpon the high mountaines and al the lofty hilles, and vpon euery Tower and Wall that is fortified: and the stateliness of men shal be shaken downe, and the stowtnesse of the valiant and courageous shal be abated. Therfore hath Hel encreased hys power, and hathe enlarged his mouth, and she shall deuoure all the proude and vaineglorious persons. The Lorde of hostes hathe determined thys, that he might cut off the pride of the insolent. Holy Iob also saith: If Pride shall mount vp into the firmament, & the proud mans head shal touch the Clouds, yet shal he in the end consume away, and come to corruption as the dyrt. Esay.2 Esay.2 Esay.2 Iob.20

Against the arrogancie of proud men. Chap.xxxij.

Euery vitious man for the most part loueth his like, but the proud manne hateth him that is proud and lofty. Herevppon saith the wise man: There is alwayes Prouerb.13 Prouerb.13

wayes strife and debate amongest prowd men, and where Pride raigneth, there cō-monly is disdain and reproch. The proud manne desireth gladly straunge thinges, wherunto he hath bin accustomed, and he accounteth wonted things as loathsome. He thinketh the party to whome he speacheth, thereby to reape profit and great commoditie: but if curteously he embrace any man, he presumeth his countenance, to gaine hym great credite. He seldome vseth anye friendly affection, but alwayes imperiously dothe shewe his authoritie. His Pride, his arrogancie, & his disdain, is of more force with him, than Courage or Manhode. But let hym remember the
Luke.22 wordes of the Gospel. There arose a contention amongest our Lordes Disciples, which of thē should be taken for the greater, but Jesus said vnto them: the Princes of nations & people do rule ouer them, and they which haue power amongst them, be called beneficiall or bountiful: but you be not so, for he that is greatest amongst you, shal be as the yonger, and he that hath ỹ preeminence, shal be as ỹ seruant. And as
1.Pet.5 ỹ Apostle saith, you shal not be as hauing

gouerne-

gouernement ouer the Cleargy, but an example & patron to the flocke willingly. The earth is ye Lords, & the whole world, & al that dwel in it is his encrease and abnndance. There is then but one Lorde, & one God, & others which beare the names of Lords, be but onely seruants, to whom dominion is not proper, but seruice is appointed. And therfore, saith the wise man, If they haue appoynted there a Ruler, shew not thy selfe proude nor stately, but be amongest them as one of them.

Psal. 23

Booke of Iesus. 10

An example against the deceite of ambitious men. Chap. xxxiij.

The mother of the sonnes of *Zebedie* made petition to our sauiour Christ, saying. Cōmaund that those my two sons may sit with thée in thy kingdom, the one on thy righte hande, and the other on thy left: to whom Christ made this answere: You know not what you aske, for a kingdom is not gottē by honor, but by charge. And therfore doth our Lorde adde in the same place: It is not mine office to giue rule and dignitie vnto you. As thoughe he shoulde saye: It is mine to giue, but not to you, that is, to suche ambitions

Matth. 20

persons:

persons: For although all power and authoritie commeth from God, yet is not the gouernement of the proud allowed of the highest, according to the saying of the prophet: They raigned & bore the sword, but they had it not of me: They were Rulers, and did not know them.

Hose.8

Of the properties of arrogant men. Chap. xxxiiij.

THe proude man affecteth the highest seate in the Synagogues, and to bee first placed in feasts: he liketh well to bee saluted in open sight, and to haue greate reuerence in publique assemblies: the title of Maistership pleaseth him muche, & the proper name of his person or parentage he cannot abide, but desireth to bee called by the name of his dignitie, whyche Fortune hath lent him: for he loueth not to be honored of the cõmon sort. And whẽ he is placed in high degree he vseth stately gate, and loketh for reuerence on euery side, and sometimes mosse cunningly hee craueth curtesie. There was a certaine King vehemently noted for Pride by a graue Philosopher, whom, when the wise man sawe in his stately throne of Soueraintie, he lay prostrate before him, and in

Math.23

mosse

and in moste humble maner adored the king: that done, he arose and sate downe by him. The king disliking his disloyall demeanor, because he knew he was a Philosopher, demaunded what he meant. the Philosopher answered, thou art either God or man, if thou be a God, I ought to adore thee, but if thou be a man I may wel sit by thee: but ỹ king checking ỹ Philosopher with his own calling, made this answere: I am in very deed a man, and therefore thou oughtest not to worship me, but if I were a God, it beseemes thee not to sit by me.

## Of superfluous apparaile. Chap. xxxv.

In the beginning of the world after the offence committed in Paradice, our forefather wore garmentes made of beastes skinnes: Our saviour Christ also to auoide the excesse of apparayle, sayeth vnto vs, you shall not haue two coates, but according to the counsel of S. Iohn, he that hath two coates let him geue one of them to him that needeth. But ỹ proud man to set out his glory, deliteth to haue sundry sorts of gorgeous apparaile, and to be clothed in silkes or veluet: and to be

Gen. 3

Matth. 10

Luke. 3.

decked with pretious stones. Yet what other thing is a man decked with gorgeous garments, than a paynted sepulchre, whose outward shape is faire, but full of corruption and vncleanesse within? The pretious stone & the purple, the silke and the velnet, doe all consume in the mudde. Golde, siluer and precious stones be they neuer so sumptuous, ware foule and vncleane in myre: Dignitie and authoritie
Math.23. are euill placed in the duste: Honor and glory hath no good seat in the ashes: why then doest thou set forth thy borders, the instruments of Pride? Why dorst thou
Luke.16. exalt hir gay wealts and garments? The man that was clothed in purple and silke,
Genes.34. was buried in Hel. Dina the daughter of Iacob ỹ Patriarch before she went forth to buy ornaments of forreine women (as
Ioseph antiq.lib.cap. 23. Iosephus writeth) continued a maide, but after she went out from amongst them, Sichem sonne to the King of the *Ammorites* did violently rauish hir. Holofernes
Iudith.15. which sate vnder the riche pretious Canappe wrought with golde, stones & purple, was slaine of Iudith, who left off hir sackcloth, & put on the apparell of mirthe

and

and ioye. Therefore saith the wise man, Boaste neuer of thy apparel. And the Apostle forbiddeth women to be high minded in their gorgeous garments, and that they should not shewe forthe their frised heare, or to set out their caules with gold worke, or to vse any trimming or brauery in their roabes. Booke of Iesus. 10. 1. Tim. 2. 2. Pet. 3.

Against the vaine decking and trimming of the body. Chap. xxxvj.

HEarken what the Lorde speaketh by the mouth of his Prophet against superfluous decking. For asmuch as the Daughters of *Syon*, are become loftie, & haue walked with their neckes stretched forth to be seene, twinckling their eyes as they passe by; the Lorde will make their neckes deformed, & will leaue them no heare, and in that daye the Lorde will take from them the decking & ornaments belonging vnto them: as their bowpes of golde, their chaines, their ouches, their bracelettes, their scarfes, the instruments wherewith they shedde their heare, their fine garters, their small chaynes, their nosegayes & sweete perfumes, their little gimmolles that goe through their eares, Esay. 3.

their rings, their pearls or precious stones, which do hāg at their foreheads, their suites of apparaile, their shorte cloakes, their fine linnen, their crisping pinnes, their looking glasses, their fine cambrick, their headbāds and their vayles of lawn, & they shal haue for their swēt perfume, a lothsome sauour: for their fine girdles, a rourse corde: for their curled heare, a bald pate. Behold this punishment is geuen them for their sinnes, that wherein they haue had delight, therein they maye be punished. Geue care also vnto the Prophet Ezechiel, who saith vnto the people of Tyrus: O Tirus, diuers sortes of silkes are woue̅ for thée in Egipt, to make thée vayles and couerings. Blew silkes Purple are brought from the Iles of Elishah, and ordayned for thy attire. The merchants of the Ilands haue chaunged their combes of Ivory and Ebony with thée at thy price. For the multitude of thy works, and for thy vse they haue set forth in thy faires, precious things to sale, as Emerands, Purple, Damaske, embrodered workes, fine flare, silke and chorall. The factors of Dedan haue brought to

Ezechiel. 27

thée

thée rich tapiſtry and carpet workes for the garniſhing of thy ſeates. And thou art repleniſhed with all thinges, and too much glorifiéd.

But now thou arte conſumed, and eaten with the ſea, and thy goodes in the bottome thereof, and ouerwhelmed in the waters, & thou art come to nothing, and ſhalt neuer riſe againe.

That more fauour is ſhewed vnto a man for his apparrell ſake, than for his vertue. Chap. xxxvij.

When a certaine Philoſopher in very meane apparrel came vnto a Princes gate, being long ſtayed thereat, & not ſuffered to enter in, he went back & changed his habite, and deckt himſelfe in gorgeous attire: afterwardes returning againe vnto the gate, he was at the firſte permitted to enter in: who comming in preſence of the Prince, began to kiſſe and reuerence his garment, wherof ỹ Prince not a litle maruelling, aſked ỹ cauſe why he did ſo: to whom the Philoſopher anſwered, I doe honor him (ſaieth he) that hath done me honor, for that which vertue could not obtaine, my garmente hath

brought to passe. O vanitie of all vanities, that gorgeous garments shoulde be more honoured than vertue, and beautye more estæmed than honestie.

## Of the painting of the face, to deceiue the eyes. Chap. xxxviij.

THrough the proude and vayne desire to set out oure beautie, manye times the natural face or shape is couered, and an artificiall countenaunce framed theron, as though the counterfet colours of mans inuention, did much excell the cunning or worke of GOD. But man herein is deceiued: for saith Christ: Consider and behold the Lylies of ỹ field how they grow, they doe neither labour nor spinne, and I say vnto you, that Salomon in all his glory and tryumph, was neuer clothed as one of those be: for it is not to be thought, that a framed or fained colour, is comparable to a naturall or true colour: For when the face is externally painted, the inward parts are therby corrupted and made noysome. All men and women are nothing else but vanitie. For what is more vaine, than to trimme and frizle the heare, than to colour & paint

Math. 6.

Psalm. 38

the

cheekes, and to stretch out the browes: seing that the glory of this life is deceitful, and that beautie is but vaine. All flesh is but as the grasse, and the glory therof as the floure of the field, which doth quickly wither and vade away, and shall sone decay as the pothearbes. And to omitte the speaking any more of this matter, leaste I should seeme malitious: what is more vaine, than to adorne the table with fine and imbrodered clothes, with Iuorie trē chers, with long carpets, with flagons of siluer and golde, & a number of pretious and gorgeous ornaments: or what auayleth it a man to paint his chamber, to gilt the posts of his bed, to prouide a faire or sūptuous portal to enter therein: to make the pauement shine, to fill his bedde full of feathers, to couer it with silke, or else to decke it with curtaines or canapy: for it is written: when he dyeth, of all these things nothing shal he receiue, ne yet his glory or pompe shall follow him.

Pro. 30.

Esay. 40. Psalme. 30.

Psalme. 48.

Of the vncleannesse of mans heart. Chap. xxxix.

There is no man that can boast of the cleannesse & puritie of his heart: for as much as euerye one of vs, hath

Iacob. 3

1. Iohn. 1

offended God in many thinges. And if we shal say we haue no sinne, we deceiue our selues, and the trueth resteth not in vs. What man is he that can say with
2. Cor. 4 the Apostle: I doe not know my selfe guiltye in any thing, and yet for all that I am not iustyfied: Who is he that can
Iob. 15 say thus: if there be anye suche, we may well prayse hym. Beholde euen amongst the Saincts of God there haue bin found
Iob. 4 some chaungeable: and the very heauens are not cleane in his sighte, no not hys Angels, for in them he hathe found wickednesse. How much more then is man abhominable & vnprofitable in the sight
Gen. 6 of God, which hath drunke (as it were ỹ water of Iniquitie & sin:) Therefore did it repent God that he had made Man, because hys malice and frowardnesse was greate vpon the earth, and his thoughts were allways enclined vnto euill: for this cause beeing inwardlye moued with sorrowe, he destroyed Man, whome he had made in the firste age.

But yet for all thys, the iniquitie of Manne dyd abounde, and the Charitie of many waxed colde. All men went astray,

and

and were become vnprofitable, and there was not one that did good, no not one. For the whole life almoste of mortall men, is ful of sin & iniquitie, insomuch, that scantly one can be found, which doth not decline on the lefte hande, which doth not returne to his former wickednesse againe, and pine away in vnclene corruption: but rather to encrease their offences, they doe brag and boast when they haue done amisse, & reioice in their wicked doinges: they are replenished with all pride of abhomination: as with malice, fornication, couetousnesse and pride: they be also fraughte with enuy, man-slaughter, contention, deceit, euil wil, and hatred: they maye be whisperers, tale-bearers, and seditious persons: hatefull to God, contumelious, proud, high minded, inuentors of mischiefe, disobedient to their parents, wythout discretion, withoute order, wythoute loue, wythonte képing of league or promise, and without mercy. With such men, yea, and wyth worse, the worlde doth abound, as wyth menne of sundry sectes, wyth tyrauntes, disloyall subiectes, committers of sinnes, committers of rapes, hypo-

Rom. 3

crites, ambitious persons, couetous men, robbers, pirates, violent spoilers, extortioners, vsurers, forgers of instruments, committers of sacriledge, wyth traytors, and lyars: with flatterers, and deceitfull menne: with sowers of debate and subtile persons: with gluttons and drunkardes: with adulterers and incestuous persons: with effeminate and lewd men: with such as be slow and negligent to do god: with suche as be vaine and prodigall, furious and angrye, impatient and vnconstante: with sorcerers and sothsayers: wyth periured and cursed menne: with presumptuous and arrogante: with those that bee harde of beleefe, and desperate: and to conclude, wyth all kynde of ambitious men. But as the smoake vanysheth awaye, euen so shall they decay: and as the Ware doth melt before the fire, euen so shall sinners before the face of God. Psal 67

## Of the griefes and tormentes whiche euil men do suffer at the houre of death. Chap. xl.

The euil liuers do suffer foure paines at their death: The firste is the angyshe of the bodye, whyche is so greate and

and so extreame, that the lyke neuer was nor is felte in this life at any time, before the dissolution of the soule from the body. For it semeth in some men throughe the greate paine they doe sustaine in their trance, without any motion, that they do make away themselues: for the violence whych they suffer is so strong and incomparable, bycause those naturall bondes and knottes betweene the bodye and the soule, are broken in sunder. Wherevpon the Prophet lamenting, saith thus in the Psalmes: The tormentes of death haue besette me rounde aboute: there is not so much as one member, no not one ioynte in the whole bodye, whyche is not stretched in that intollerable dolor and pang. The seconde payne is, when the bodye beeyng altogither wearyed and spoyled of hys strength, the soule doth see in a moment more freely, and wyth muche more libertie all the good and euill deedes which ỹ man hath done in al his life time, which all are presented before the inward eyes of the soule. And this torment is so great, and the calling of things past to remembrance is so greeuous, that ỹ soul it self

*Psalm.17 & 114.*

beyng

being thereby very much troubled, is forced to declare and rehearse. Wherevpon the Psalmist saith: The flowing or running streams of Iniquitie haue troubled me: for, as the running streames come with great violence and force, and seeme to ouerthrowe and caste downe al things they fynde in the waye: euen so shall the naughtie man at his death sodainelye beholde the workes whiche he hathe done, be they good or euill. The thirde paine is, when the soule begimneth to iudge iustly, and doth see all the torments of Hel (whiche be due vnto him for his sins) approch neare, and as it were readye to fall vpon him: Wherevpon the Psalmist saith: The dolors of Hel haue compassed me aboute. The fourth torment is, when the soule yet remayning in the body dothe beholde and see wicked spirits ready to receiue it: at which instant the grief and torment is suche, and the feare so greate, that the silly soule beyng in greate anguishe, returneth and recoyleth backe againe, so long as it maye, into the body, that thereby it may redeeme some part of the time, in the which it shal be in captiuitie.

Psal. 17

Psalm. 17

Of

Of the comming of Christ at the houre of euery mans death. Chap. xlj.

BOth good and euill men, before the soule depart out of the bodye, doe see Christ vpon the crosse. The euil and wicked man dothe see hym to hys confusion, that he may be ashamed and blush, in that he is not saued by the bloud of Christ, his offence so requiring: and therefore in the Gospel it is said to wicked and euil men. They shal behold and see him whom they haue pierced and wounded: whiche is vnderstood, at the cōming of Christ to iudgement: and also at hys commyng at the day of euery mans death. But the good man doth behold Christe vpon the crosse to his great ioye: as we gather by the wordes of his Apostle whyche saith: vntil the day of death, when Christe vpon the Crosse shall appeare vnto the good and euill. And Christe himselfe saith of Saint John the Euangelist: I will that hée remayne so vntill I come, that is to wéete, I will that he remaine in Virginitie vntill I come to hys death. We reade of foure commings of Christe: two of them be visible, and two inuisible. He came visibly

Iob. 19. Zacharie. 12.

1. Tim. 6.

Iohn. 21.

sibly in humiltie to redéeme the worlde: and he shal come visibly in his Maiesty to iudge ẏ world. Of his inuisible cōmings the first is, when he commeth into ẏ mind of man by Grace, according to the saying of our Lorde in Saint Iohns Gospell, wée shall come vnto him and dwell with him: The second is at the death of euery man. And therefore (saieth Saint Iohn in hys Apocalipse) Come vnto me Lorde Iesus, At whose comming, that we may be foūd watchfull and diligent seruauntes, let vs endeuour our selues to serue and feare him in holinesse & purenesse of life, to whom wyth the father, and the holy ghost, be al honor, Maiestie, Glorie, Power, and dominion for euer and euer.

Iohn. 14

Apocal. 2

# ¶ The thirde Booke, of the Mirror of Mans lyfe.

## Of the putrification of the Body when the Soule is departed. Chap. j.

THe ſoule of man (ſaieth the Prophet) ſhal departe from him, and he ſhall retourne agayne into earthe from whence he came. In that day, all his thoughts and worldly inuentions ſhall periſh. O how many and how wonderfull greate are the imaginations of mortall men about worldly prouiſion: but when death ſhall preuent them, all their deuiſes and inuentions ſhall ſone vaniſhe awaye, and they ſhal quite decay, euen as the ſhadowe when it declineth, or as the Graſhoppers, which ſone are ſhaken from the graine. Furthermore, when the bodye and ſoule are ſeperate a ſunder, then ſhall they forſake wyth greate griefe and ſorrow, ſuch thynges as they loued in this life moſt dearly. For there is a terme

Pſalm. 145

Pſal. 103

Iob.14 Psalm.103 terme appointed the which can not be escaped, at what time earth shal returne to earth, as it is written: Thou art earth, & shalt returne into earth againe. Bycause it is agreable to the course of nature, that euerye mortall thing shoulde be resolued again into the self same substance, wherof it was erst made: Therfore (saith Dauid, the spirits of men shal be taken away from the, and they shal returne into dust. But when man shal dye, his inheritance shal be with brute beastes and serpentes: for all men shall sleepe in the dust, and the wormes shall eate their flesh, euen as the Moath the garment, as he doth deuoure the woll. I shall be consumed (saith Iob) as corruption, and as the garment which is eaten of the Moth: I said vnto rottennesse, thou art my father, and I called the wormes my mother and sister. Wanne is but a masse of putrifaction, and the sonne of man is but corruption. O what a lothsome parentage, where rottennesse is the father: and what an vncleane stocke is that whiche is vnited with wormes: For Man is conceiued in corruption and in the burning heate of foule lust, vppon whose

Genes.3 Psalm.103 Booke of Iesus.10 Iob.21 Esay.51 Iob.13 Iob.17 Iob.25

dead

dead carcasse the Wormes doe make as Mourners. In his lyfe time hee bringeth forth troublesome and tedious vermine, and after death his flesh engendreth wormes: whilest he liueth, his body yeldeth noysome and odious things: and when he dieth, he becommeth a lumpe of foule and vnclean corruption. During this life, his onely care is, to nourishe and maintaine vs, but when hee is deade, he shall feede and sustaine a number of Wormes. For, what is more vgly and filthy to beholde, than is the vile corps of a dead man? And what is more horrible to the sighte, than is the body, when the soule is parted? He, whose embracings to vs were pleasaunt whilst life endured, the very sight of him, after death, shal be most noysome. What profite then may we reape of our riches? What good shall we fynde of our delicate Banquets? Or what then shall auaile vs our daintie dyet? They shall not deliuer vs from the daunger of death: they shall not defend vs from the hungry Worms: they shal not preserue vs from loathsome sauours. We haue seene hym despysed and caste into graue, whyche of late sate

most gloriosly in his pricely throne. The courtier ẏ walked in sumptuous attyre, lyeth now in the earth vnséemely to behold: and he that was fed with delycate fare, is now to be deuoured of wormes in the ground.

Of the heauie remembraunce of the damned soules. Chap. ij.

Booke of Iesus. 7.

The torments of wicked men shal be the worme, & fire. And both of these haue sundry operatiōs. For the one worketh inwardly, and the other tormenteth outwardly. The worme which worketh inwardly, doth alwaies eate and deuoure the heart: and the fire which tormenteth outwardly, doth alwayes burne and consume the body: The worme of thē (saith the Prophet) shal neuer dye, and their fire shall not be quenched. Our Lord wil send fire and wormes for their flesh, that they may burne aud fœle the smarte for euer. The wormie of consciēce shall vexe them: repentance shall trouble them: & perplexitie of minde shall torment them. For they being fearefull and tymorous, shall call to remembraunce their sinnes, and

their

their owne wickednes shal bewray them: and thus they shall saye within themselues: What goodnesse haue we procured by our pryde? or what profit haue we obtained by worldly pompe and vanitie? and what can our riches now auaile vs? All these things are gone and passe, euen as the shadow, or as the shippe which passeth ouer the raging waues, whose tracke is neuer seene againe. So we mortal men which are borne in this world, doe quickly perish and decay, and swiftly approche vnto our ende. Of vertue we are scarcely able to shew any signe at al, but we are consumed in our owne malyce & wickednesse. Therefore with great veration of minde shall the damned soules often remember those things, which with great mirth and lolitie they did commit in this lyfe: that the remembraunce thereof maye augment their payne, whome the sting of sinne prouoked to wickednesse.

Booke of wisdome. 4

Wisdome. 5

## Of the vnprofitable repentaunce of the damned. Chap. iij.

They shall say vnto themselues repenting: we haue gone astray from the

way of Truth, the light of Righteousnesse hathe not shyned vppon vs. Then shall they crye vnto the Mountaines, Luke.23 Apoca.6 and say, O you Mountaines fall vpon vs, and you Hils couer vs. They shal repent to their paine, but their conuersion shall not obtaine pardon. For it is according vnto Iustice, that those which would not repent when they might, shall not (when they desire) obtaine mercy. GOD gaue them opportunitie and space to repent, and they abused hys time of long sufferaunce: and therefore saide the riche man whiche was tormented in Hell: O father Abra- Luke.16 ham, I beseeche thee that thou wouldest send Lazarus vnto my fathers house, that he maye signifie vnto them what is become of mee, leaste that they also fal into this place of tormentes: vnto whome it was answered, that they hadde the Law and the Prophets, lette them heare them: he did immediately reply, saying: No father Abraham, they will not giue eare to them, but if any of those that be dead shal go vnto them, they wil repent. The riche man then being in Hell, did repent hym: But bycause he knewe, that hys repen-

taunce

tance did nothing auaile him, he desired it might be declared vnto his brethren, that they might do fruitful repentance in this world. For that it doth then profit a man of sin to repent him, whilest as yet he may committe any sinne.

Of the manifolde and diuers paynes of Hell. Chap. iiij.

The paines of Hell are many, and of diuers sortes. The firste paine is the paine of fyre. The second is the paine of colde. Of these two our Lord speaketh in the Gospell, where he saith: there shal be weeping and wailing with gnashing of teethe, whiche is by reason of the colde. The thirde paine of Hell is the foule sauour: and of these three paines the Psalmist maketh mention when he saith: fire, brimstone, and the spirite of greate tempestes. The fourth paine shall be Wormes, whyche shal neuer cease. Whereof the Prophet saith thus: Their Worme shall not dye, and their fyre shall not goe out, for it shal neuer be extinguished. The fifth paine shall be the sharpe Whips of the tormentors: whereupon the wise man sayth thus: Judgements are prepared for

Matth. 13

Psalme 10

Esay cap. vlt.

blaſphemers, and beating hammers are made ready for the bodyes of the foliſh. The firſt paine ſhal be ſenſible darkeneſſe, both inwarde and outwarde, which Iob meaneth when he ſaith: The lande of miſery and darkneſſe, where is the ſhadowe of death. Of the damned ſoule ſpeaketh alſo the Prophet Dauid in this ſorte. And he ſhall neuer ſée light. And in another place it is written thus of the damned: The wicked man ſhall keepe ſilence in darkeneſſe. The ſeauenth payne ſhall be the confuſion of ſinnes: for then as it is written in Daniel. The bookes of mans conſcience ſhall be opened, and all his doings ſhall be made manifeſt. The eight paine ſhall be the horrible ſight of diuels, which ſhall be ſéene through ſparkes riſing out of the vnquenchable fire. The ninth ſhal be the fiery chaines wherewithal the parts of the vngodly ſhal be linked. Theſe helliſh paines are ordeined for the wicked and ſinful perſons: wherwith ſhal be tormented thoſe that folowe lewde deſires and fleſhly luſtes: thoſe that are extortioners & ſpoilers of their neighbours: thoſe that are puft vp with enuy and ma-

Iob. Cap. 10

Pſalm. 143

Pſalm. 16

2 King. 2

Dan. 7.

Apocal. 5

lyce

lyce, those that haue prouoked Gods vengeaunce through the multitude of their sinnes: those that are despisers and neglecters of the truth: those that are impenitent & wilful offenders: & those that are committers of mischiefe & foule acts, following the wanton and vnlawful desires of the flesh.

Of the vnspeakable anguish and torment of the damned. Chap. v.

The reprobate whilest they beholde ỹ blessed soules, shal be tormẽted with horrible feare, weeping and lamẽting for very griefe of minde: & thus shal they say vnto themselues: These be those whome sometimes we made our laughing stocks and alwayes had them in derision: we being without sense, did accompt their lyfe madnesse, and their ende to become obscure and without honour: beholde now they are numbred amongst the children of God, and their portion is amongst the Saints. It shall be a great punishment vnto the wicked, to beholde the glorye of the blessed. And it maye bee that the blessed Soules after the ende of iudgement, shall see the reprobate in their Booke of wisdome.

ture, whych sheeth: The iuste man shall
Psalm.57 reioice when he shall see the tormentes of
Esay.26 the sinners: But the reprobate shall not
Sapien.5 see the blessed in their glorye, as the Pro-
phet witnesseth, saying: The wicked shall
not see the glory of God. And suche shall
be the talke of sinners in Hel: for that the
hope of the vngodlye is like vnto Sawe
duste, whiche is quite carryed away with
the winde: or like vnto the froath of the
earth which is dispersed and scattered a-
broade by the tempest: and as the smoke
which is spred abroade wyth the winde:
& as the remẽbrãce of a guest of one day.

Of Hell fire. Chap. vi.

The fire of Hell, is neyther nourished
with Wodde, nor yet kindled by the
helpe of any. But it is created of God, and
is made vnquenchable from the begin-
ning of the worlde. For it is written: He
Ezech.20 shall be deuoured with fire whiche is not
kindled. This Hellish fire is supposed to
Iob.20 be vnder the earth, according to the place
Esay.14 of Esay, where he saith: the Hell which is
vnder the earthe, is vexed and disquieted
againste thy comming: but euerye place
is penall to the reprobate, which alwaies

and

and in all places carrye it for paine and
torment against themselues. I will bring
forth from the middest of thee (saith God)
by the mouth of his Prophet, fire whiche Ezech.28
shall deuoure thee. The fire of Hel shal al-
wayes burne, and shall neuer giue light,
it shall alwayes yelde thee an extreame
heate, and yet shal it neuer consume that
whiche it burneth: it shal alwaies afflict
and neuer faile. In Hell the darkenesse
is exceeding greate, the bytternesse of
paynes passeth all measure, and the conti-
nuance in misery is without ende. Cast Matth.22
him bounde hande and foote (saith our Sa-
uiour, speaking of the sinner) into vtter
darkenesse, where there shall be weeping,
wayling, and gnashing of teeth. Euery
parte of the body shal sustaine for his sins
a proper torment, that the wicked may be
punished in that, wherein he hathe offen-
ded. For it is written: Man shal be tor- Sapien.16
mented in those thinges, by the whych he
hath transgressed. Wherefore, he that did
sinne with hys tong, was punished in his
tongue. And therefore dyde the proude
riche man cry, saying: Father Abraham Luke.16
haue pity vpon me, and sende Lazarus

vnto me, that he may dippe the tippe of his finger in water, and cole my tongue, wherein I am tormented in this burning flame.

## Of the darkneſſe of Hell. Chap. vij.

The reprobate and dãned ſoules ſhall not onely be couered with outwarde darkeneſſe, but they ſhall be alſo enwrapped in inwarde darkneſſe, forſomuche as they ſhall be depriued bothe of the ſpirituall and corporall light. For it is written: Eſay.26 Let the wicked man be taken away, that he doe not ſée the glorie of God, who only Eſay.60. ſhal then be for an euerlaſting light. The reprobate truly ſhal ſuffer ſuch griefe & ſorrow of mind in their paines, ỹ their thoughtes ſhall be fixte on no other thing but onely vppon the vehement anguiſhe and griefe of torment, whiche they ſhall féele. It is reported, that a certaine Scholler after his death did appeare vnto hys Maiſter, and declared vnto him, that he was a damned ſoule: forthwith his Maiſter demaunded of him, whether there were anye queſtions or controuerſies moued amongeſt the damned ſoules in Hell: vnto whom he made aunſwere, that there was nothing

nothing in Hell, but paine and torment. Salomon also speaking of the worldling, saith thus: In Hel whether thou makest haste to goe, is neither worke nor reckening: Knowledge, nor yet Wisedome: for there shall be so greate forgetfulnesse in the remoued of God, with suche blindnesse of heart, and so maruellous a confusion of reason, that neuer, or seldome, they shall haue any good thoughte of God, nor scarcely shal take their breath, to confesse his holy name: For, from the dead man all acknowledging doth vanishe away euen as from one that is not at all. For it is written, the dead shall not praise thee, O Lorde, neyther shall they whiche goe downe into Hel exalte thy name. Hel shal not confesse thee O Lorde, and death shal not set forth thy praise. Booke of the Preacher. 6 The booke Iosua. 17. Psal. 115 Esay. 38

Of the confusion of paines.

Chap. viij.

GIue me leaue (sayeth Iob) that I maye bewayle awhyle my griefe before I goe into the lande of Darkenesse, a land couered with the dimnesse of deth, a land I saye ful of misery and darknesse, where is the shaddowe of death, and where Iob. 10

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where is no order, but euerlasting terror, and quaking for euer. There shall be an order in the quantitie of those hellish paines, because, in whatsoeuer measure you haue measured to others in thys life, in ỹ same measure shal it be measured you againe, to the end, they, which haue most greeuously offended, may be the sorer punished. For, they which are mighty, shal suffer mighty and greate tormentes. But there shall be no order in the qualitie of thynges, bycause suche miserable sinners shall goe from the extreeme cold water of Snow, vnto exceeding great heate of burning fire, that the soddaine mutation of those contraries, maye make their torment the more vehement. For I haue seene it tryed by experience, that if anye colde thing be presently added to the place whiche is burnte, it shall cause the party forthwith to sustaine a more ardent and greeuous paine.

Luce. 6

Iob. 24

Of the continuance of the paines in Hell. Chap. ix.

The wicked (saieth the Prophet) are thrust into Hell lyke Sheepe, and deathe shall deuoure them. This is spo-

ken

ken after the similitude of brute beastes, Psal.48
which doe not pull the grasse vppe by the rootes, but feede onely vppon the toppes thereof, that the grasse may growe again for their pasture: Euen so the vngodlye, being as it were foode to death, that they maye euer be dying. Like as the Poet saith of Titius, whiche alwayes consumeth in Hel, and yet reuiueth againe, so that still in suche sorte he is languishing, that he may euer perish. Then shal death be immortall, and the deade shall lyue, whych are dead to life: they shall seeke after death, and shall neuer fynde it, because they had life, and lewdly they lost it. Harken vnto Saint Iohn, who saith: In those dayes men shall seeke for death, and shall not fynde it, they shall desire to dye, and death shall flye from them. O death, how sweete and pleasaunt shouldest thou be to them, vnto whome thou hast bene bitter? they shall moste desire thee, whiche dyd moste abhorre thee.

## Of the euerlasting paines of the damned soules. Chap. x.

Let no man flatter himselfe, and saye, that God wil not alwayes be angry, and

and that he will not be offended with sinners for euer, but that his mercies are aboue all hys workes: because that God,
Psal.144 when hee is offended with sinners, wyll not forget to haue mercye vppon them:
Psal.144 neither doeth he hate anye thing that hee hathe made. Let no man I say, reason in thys sorte, making that an argumente of his error, whyche oure Lord sayth by the mouth of hys Prophet: They shal be gathered togither euen as a bundle, into the lake, and there they shall be shut in prison, and after manye dayes they shall bee visited: for man did sinne but for a tyme, and therefore God wyll not punishe him for euer. O vaine hope, O false presumption of the damned soule. Let him not bee deceiued through his vaine error, that he can be redemed for any price, because that in Hell there is no redemption. Sinners shall be gathered togither in ỹ lake, & shal be shut vp in prison, that is to say, in Hel, where they shall bee tormented without their bodies, vntil the day of Iudgemẽt: & after many days, that is to say, after they haue appeared with their bodies in iudgement, they shal be visited, not to their sal-

uation,

mation, but to their greter punishmēt: for after that day they shal be more grēuously tormented. And in an other place it is thus saide: I will visite their iniquities with the rod, and their sins with stripes. God therefore is angry with his predestinate for a time, because he doeth chastice euery childe that he loueth, of whom that place is vnderstode, where it is saide: He will not be angry with thē for euer. But God is angrye wyth the reprobate for euer, because it is most agréeable to iustice, that the vngodly whiche doth offend God for euer, should suffer his reuēge eternally. For, although power to sin dothe faile the sinner, yet doth he neuer shake off the wicked will to sin: for it is written: The pride of them whiche hate thée O Lorde, doth alwayes encrease and ascende. The reprobate being become desperate, and without hope of obtaining pardō at gods hāds, shal not be made humble and méek, but the hatred and malice of them shall so encrease, that they shall wishe he were not, by whose meanes they haue suche an vnhappy being: They shall curse the most highest, & shall blaspheme ỹ great & mighty

Psal. 88.

Psal. 88.

mighty god, complaining against him in that he hath created them to sustaine punishment, and doth neuer encline himselfe to take mercy on them, or else to graunte them pardon. Heare what Saynct Iohn sayth: There did a great hayle (saith he) fal downe from Heauen vppon men, and they did blaspheme God for the stroke of this Hayle, bycause it was marueilous sore. The damned soule therfore, although hée haue lost the power and force of sinning, yet alwayes shall he haue the affection of Wickednesse, & the spyrit of Malice still remaining in him: and that which he was sinne to him in this worlde, shall be his punishement and torment in Hell: And perhaps it may be reputed there also as sinne, but not the desert of sinne. And therfore shal the wicked man thorough the guilte of conscience procured by sin, féele alwayes besides his paine, an inward griefe and torment against himselfe. For that which in his life time he did not wipe away by repentance, God doeth not forgiue it afterwardes by pardon or indulgence. It then appertayneth vnto the greate Iustice of him that iudgeth, that

they

they neuer wante the paine of Hell, who in their life were neuer wythoute sinne. Truely they woulde (if they coulde) haue liued for euer, that they mighte haue sinned without ende or ceasing. For he that forsaketh not sinne in this life, seemeth alwayes desirous for sinnes sake to liue.

Testimonies of the eternall punishmentes and tormentes of Hell. Chap. xj.

WHich of you (saith the Prophet) is able to dwell with perpetuall deuouring & euerlasting fire? or, whiche of you will soiorne wyth heates, whiche neuer shall ceasse? They shall be (sayeth hee) smoke in my fury, and as a burning fire all the daye long, whiche shall not be put oute in the nighte, but the smoke thereof shall rise and encrease for euer. I wyll giue you to be a perpetuall reproch (saith our Lorde by Ieremie his Prophet:) and an euerlasting ignomie, which shal neuer be blotted oute throughe Oblition. And they which haue slept vpon ỹ duste or the earth, shall watche (saith Daniel) some to obtain life euerlasting, other some to become a reproch, ỹ they may alwaps see it. And the Wise man saith, ỹ after the wic-

Esay. 30

Hier. 23

ked and vngodly man is departed oute of this life, there shall be no more hope of him: but his perdition shall fall vpon hym out of hand, and he shal be torne in peeces, and neuer shall finde any medicine or re-
Apoc.14. medy therof againe. If any shall adore the beaste and his Image, he shall (sayeth Saint Iohn) drinke of the vine of Gods wrath, and shall be tormented with fyre and brimstone: and the smoke of his torments shal rise and encrease for euer: neither shall he rest day nor night, whyche
Matth.25 shal worship the beast or his Image: The truth it self shal confirm this saying: whē he shall come to iudgement, and reproue the reprobate in these words: Go you accursed into euerlasting fire, whych is prepared for the Diuell and his Aungels. If therefore according to Gods iudgement, all credite doth consiste in the persons of two or three, howe muche more then shall that appeare euident and cleare, whyche is witnessed by the mouth of so many, cōcerning this truth proponed.

## Of the day of Iudgement. Chap. xij.

BEholde therfore (saith the Prophet) the day of our Lord shal come cruel-

ly,

ly, full of wrath, full of anger and fury, to bring the earth into a Desert, & to destroy the sinners thereof. Bycause the Starres of Heauen, and the brightnesse of them, shal not appeare or be seene, and the Sun shal be darkned in his rising, & the Mone shal not giue forth hir light. And I wil visite the wickednes of al the world, and the iniquitie of the vngodly. I wil also cause the Pride of the vnfaithful to ceasse, & wil plucke down the arrogãcie of the mighty. For al power shall be dissolued, & the hart of euery man shal consume and waste away. Sorrõwes & griefs shall possesse thẽ, they shal mourne as women doe in childebed, euery one of them shal be astonied at his neighbor, and their countenances shal be defaced with fire. That daye shall be a day of anger, a day of tribulation and anguish, a day of calamitie & misery, a day of darkenesse & obscuritie: yea, it shall be the day of trumpets, and of noyse, bicause our Lord wil wt haste make an end of all those that doe inhabite the earth. And that day shal sodainely come vpon al such as dwel vpon the face of ỹ earth, euen as a snare. For, as Lightning commeth oute of the

Esay. 13

Ibidem.

Sophonias

Luke 21

Matth. 24

Eaſt, and goeth into the Weaſt, euen ſo ſhal the comming of the ſonne of man be. And as the Thef commeth vnlooked for, euen ſo ſhall the ſonne of man come in the night: and when they ſhal ſaye amongeſt themſelues, Peace and Securitie, then ſhall a ſodaine death come vpon them, as doeth the paine of a woman with childe, and they ſhall not eſcape.

1. Theſſ. 5.

Of the tribulation that ſhal go before the day of Iudgement. Chap. xiij.

There ſhall greate tribulation go before the day of Iudgement, ſuche as neuer was from the beginning of ỹ worlde to this time, neither ſhall bee. And vnleſſe thoſe daies were ſhortned, there ſhould be none ſaued. For, nation ſhal riſe againſte nation, & kingdome againſte kingdome, & ther ſhalbe gret erthquakes eueri where: there ſhall be peſtilence, hunger, terror, & dyuers ſignes ſhall appeare in the Heauens, as in the Sunne, the Moone, and the Starres: there ſhal be oppreſſings of people vpon ỹ earth, & through the noiſe of ỹ raging ſeas and flouds, & throgh the expectatiõ of ſuch horrible things as ſhal come vpon the worlde, men for fear ſhal wither awaye,

Luke. 21

away. There shal arise vp false prophets, & they shal giue great signes & wonders, so that ỹ very elect of God (if it were possible) should be brought into error. Then shal the man of sin, the son of perdition be reuealed, which setteth himselfe against God, & extolleth himselfe aboue that whiche is called or worshipped as God, insomuch, that he shall sit in ỹ temple of God, shewing himself as though he were God, whome our Lorde Iesus shall destroy wt the breath of his mouth. But before the greate and horrible day, in the whych our Lord shal come, Ely the Prophet shall be sent, and he shal conuert the hearts of the fathers towards their children, & the hartes of ỹ children towards their parentes: with whom also Enoch shall come, & they shal prophecie 1260. dayes clothed with sackcloth: and when they shall finishe their testimonies, the beast whyche shal rise vppe from the botomlesse Pit, shall warre against them, and shall ouercome and destroy them, and their bodyes shall lye in the stretes of the greate City, which is spiritually called *Sodome* or *Egypt*, where our Lord was crucified. And

Math. 24. 2. Thes. 2. 2. Thess. 2. *Ibidem.* *Esay.* 11. *Malac.* 4. *Apocal.* 11.

after three dayes and a halfe, the spirite of life shall enter into them againe.

Of the signes going before the latter day. Chap.xiiij.

Math.14 IMmediatly after the tribulation of ye dayes which we haue mentioned, the Sun shal be darkned, and the Moone, shall not giue hir light: the Stars shal fal from the Heauen, & the powers of the Heauēs shal moue, and then shall the signe of the son of man appeare in the Heauen. Then shall all the Tribes of the earth bewayle themselues. The Kings and Princes of Apoc.6 the earth (saith Saint Iohn) the tribunes and riche men, the mighty and the strong: to be short, euery man, be he bond or free, shal seeke to hide themselues in dens amōgest the mountaines or rockes, & they shal say vnto the mountaines, fall vppon vs, & hide vs from the face of him which sitteth vpon the Throne, & from the wrath of the Lambe, because the daye of hys wrath is come. And who shal be able to endure it? Math.14 He shal send his Angels with a Trumpet or loud voice, and they shal call togyther his elect, and gather them from the foure

windes

windes and uppermoste parts of the heauens, euen vnto ỹ ends of the earth: Then shal our Lord himselfe (saith ỹ Apostle) at the voice of an Archangell, and at ỹ sound of the Trumpet of God, come from hys heauenly throne, and all they which be in their graues, shall heare the voice of the son of God, and then God shal procéde to the resurrection of iudgement and damnation. Death & Hel shal surrender their dead which shal be in them, and euery eie shal sée, yea, euen they which haue prickt against him: & al the Tribes of the earth shall mourne. Then shall they sée the son of man comming in a cloude with greate power and maiestie. But our Lord shall come to reuenge the wickednesse of the world, not wyth his Apostles onelye, but also with ỹ Senators of his people: wherupon the Wise man sayth thus: Hir husbande a noble man in his gates, when we shall sitte wyth the Senators of the earth &c. For they also shall sit vpon the twelue seates of the Tribes of *Israel*. I did looke saith the Prophet Daniell, vntil the thrones were set vppe, and the ancient of the daies sate him down: his garmẽt was as

1. Thes. 4
Iohn. 5
Rom. 3
Apoca. 20
Luke. 22
Pro. 31.
Matth. 19
Capite. 7

white as the snowe, and the haires of his heade were as cleare, & as white as wool: his throne were the flames of fyre, and the wheeles thereof were burning fire: & from his countenance proceeded a raging streame of fire. Thousands of thousands did minister vnto him, and ten hundreth thousands did assist him. Our Lord (saith Dauid) wil come openly, he is our God, & wil not keepe silence: fire shall burne in his sighte, and there shall bee a mightie great tempest round about him. He hath called vpon the Heauen from aboue, and the earth belowe, to iudge or discerne his people. Then shal all nations be gathered togither before him, and he shal separate the one from the other, as the shepehearde doth separate his Shéepe from his Kiddes, and he shal sette the shéepe on the right hande, and the kiddes on the lefte.

*Psalme.49*

*Matth.25.*

Of the Power, Wisedome, and Iustice of the Iudge. Chap.xv.

*Luke.21*

*Iob.26*

O Howe great shal the trembling and feare be in that day? O what wéeping & wayling shal then be heard? For if the pillers of Heauen do tremble & shake for feare at hys commyng, if the Aungels

gels of peace shall then weepe bitterlye, what shal sinners do? if the iust man shal very hardly be saued, how then shall the wicked and sinfull men shew their faces? Therfore doth ỹ prophet Dauid exclame and saye, Lord enter not into iudgement with thy seruant, for in thy sight no man shall be iustified: and againe: If thou O God shalt obserue & marke iniquities, O Lord who shall be able to sustaine it? For what is he that doth not feare a most iust, a wise, and most mightie Iudge? I call him a most mightie Iudge, bicause no mã can auoyd his sight: he is a wise Iudge, bicause the faults of men can not be hidden from him: & he is a most iust Iudge, bicause no man can corrupte him. If we loke for courage, he is most strong in force & wise in heart. If equitie in iudgement should be required, ther is none that dareth beare witnesse for me. If I should iustifie my selfe, my owne mouth wil condemne me. If I shall shew my selfe as an innocent, it shall declare me to be but froward & wicked, although I doe appeare simple. He said the word, & al things were made: He gaue commaundement, & they

Esay.53.

Psal.12. Psalm.14.

Iohn.5.

Baruch.3. Psal.32.145.

Baruch.3. were created: He calleth vpon the ſtars, & they anſwere, we be heere: He maketh his Angelles ſpirites and his miniſters a

Pſal.103 Rom.9. flame of fire, vnto whoſe will nothing doth reſiſt, & vnto whom no woꝛd is im-

Ibidem. poſſible: And at whoſe name euerye knée doth bow, as well of thoſe that be in heauen as vpon ẏ earth, oꝛ vnder the earth.

Rom.14. Philip.2. His ſight no man can flye (as ẏ Pꝛophet ſaith) Foꝛ if I ſhal (ſaith he) aſcend vp into the heauen, thou art there, if I ſhall de-

Pſalme.133. Hebr 4. ſcend into hell, thou art at hand alſo. He

Hierem.17. is the ſearcher of the reynes and hearts: vnto his eyes al things are open. He nũ-

Eccle.11. bꝛeth & telleth the dꝛops of rayne, & the ſands of the Sea. God is the Loꝛde of knowledge, foꝛ he hath the knowledge of

Heb.4. Pſal.7. all things beſoꝛe they come to paſſe. He is pꝛiuie vnto euerie thing, & a ſearcher

Boetius lib. de conſola. Philoſopho. out of ſecret & hidden things. No mã can be hidden from him, as the Apoſtle ſaith: Ther is no creature inuiſible in his ſight. He is a iuſt & a ſtout Iudge, & a long ſuf-ferer: who neither foꝛ pꝛaier noꝛ foꝛ hꝛre, foꝛ loue noꝛ hate, doth once decline frõ the path of righteouſneſſe, but alwaies marching in ẏ high way, palleth euer no euil

vnpu-

vnpunished ne leueth any good déed vnrewarded. Therfore cã no mã corrupt him, according to ỹ Psalmist. Thou Lorde rewardest euery one according to his deserts Psal.61 Iere.18.

Of Gods Iudgement. Chap. xvj.

What is he that will not feare ỹ kinde of examination, wherin ỹ selfe same shal be both the accuser, ỹ aduocate, & the Iudge: for he shal be the accuser, when he shal say vnto the wicked: I was hungry, and you did not giue mée to eate: I was thirstie, & you gaue me not to drinke. Hée shal play the aduocate, when he sayth: As long as you did it not to any one of these little ones, so long you did it not to me. He shall sustaine the person of a Iudge, when he doth inferre this of that which he said before: Get you hence away from me, you accursed, into euerlasting fire. No witnes shal be necessary in that iudgement, for that then the secrets of darkneſſe shall be most manifest. For there is nothing hidden which then shal not be reuealed: The bookes of mens conscience shal then be opened: then shall the deade bée iudged of those thinges which bée written in the booke, for their workes shal follow them. Math.25 Idem. 1.Cor.4. Daniel.7.

Apocal. 10. Rom. 2. O Lord what great shame or abashment shal then be among sinners? What confusion shal there be, when their most detestable crimes shall be evident and manifest vnto all men? Blessed be they (saith ỳ prophet) whose sinnes are forgiuẽ them, and whose offences are couered. For ther can be no appeale made from ỳ sentence. Because ỳ father hath giuen all iudgement vnto his sonne: who shutteth & no man openeth: who openeth & no man shutteth: for the mouth of our Lord hath spoken it.

Psalm. 31 Iohn. 5 Apocall. 3.

That nothing shall profite the damned soules. Chap. xvij.

Then shal not riches profit them, their worldlye honours shall not defende them, their friends shal not helpe thẽ, nor their golde and siluer shall not be able to deliuer them in ỳ day of our Lords fury. All the Kings of the earth shall weepe and lament, when they shal see ỳ smoke of the fire, for feare of their tormẽts. What thẽ shal you doe in the day of our Lords fury: in the daye of visitation & calamitie comming a far off: vnto whose helpe will you haue recourse? Euery man shal beare his own burthen: The soule that sinneth shal

Zech. 7 Apocal. 18 Galath. 6 Ezech. 18

dye.

dye. Straight iudgemen. wherein men must make an accompt not of their déedes onely, but of euery idle worde which they haue spoken. This must they doe in ỹ day of iudgement, on the which day the debte with the interest shall be demaunded of them, euen vnto the last farthing. Who can therfore flye away from the wrath of him which shall come? The sonne of man shall send his Angels, and they shall weed from his Kingdome all scandalles and offences, and those which haue committed wickednesse: and they shal also binde bundells or faggots to burne, & shall put them into the chimney of the hot burning fire, wher there shall be weeping and wayling with gnashing of teeth: mourning & crying with terrible paine: noyse & clamor: feare and trembling: griefe and sorrow: darkenesse and anguish: bitternesse and misery: penury and torment: with griefe of minde, sadnesse, and forgetfulnesse, confusion, wrekings, pinchings, sharpnesse & terror, hunger, thirst, colde & heate, brimstone and burning fire which shall endure for euer and euer.

Mat. 12

Mat. 18

Luke.

FINIS.

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